# WHICH VALUES?: MATCHING SCHWARTZ'S TEN VALUES CONSTRUCTS WITH THE NINE VALUES FOR AUSTRALIAN SCHOOLING

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# Abstract

Over the past decade there has been a distinct move in education towards the implementation of Values Education programs within schools to help address growing social and emotional issues amongst our youth. This focus on Values Education is represented in the Nine Values for Australian Schooling as outlined in the National Framework for Values Education in Australian Schools. This study set out to determine which values are represented in the National Framework for Values Education in Australian Schools by matching Schwartz's ten values constructs to the Nine Values for Australian Schooling and to examine the values orientations of Grade 8 girls from one State High School in South East Queensland. Using the Schwartz Portrait Values Questionnaire (PVQ), it was subsequently determined if there was a match between the values orientations of Grade 8 girls from the selected State High School and the values outlined in the National Framework for Values Education in Australian Schools (2005). This study found that while there was a strong match between the values orientations of the Grade 8 girls and some of the Nine Values for Australian Schooling – such as Care and Compassion, Honesty and Trustworthiness, Understanding, Tolerance and Inclusion, and Freedom – there was not a strong match with some of the other values. Also of key interest was the finding that not all of Schwartz's ten values constructs are represented in the Nine Values for Australian Schooling, and that through the matching of the Nine Values for Australian Schooling and Schwartz's ten values constructs, as well as a thematic analysis of the National Framework for Values Education in Australian Schools

(2005), indeed some values could be said to be omitted from the Framework and some privileged over others.

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# List of Abbreviations

Department of Education, Science and Training – DEST

European Social Survey – ESS

Index of Community Socio-Educational Advantage **–** ICSEA

Ministerial Council for Employment, Education Training and Youth Affairs – MCEETYA

Schwartz Portrait Values Questionnaire – PVQ

Schwartz Values Survey – SVS

Values Education Study – VES

# Statement of Original Authorship

The work contained in this thesis has not been previously submitted to meet requirements for an award at this or any other higher education institution. To the best of my knowledge and belief, the thesis contains no material previously published or written by another person except where due reference is made.

QUT Verified Signature

Signature:

Date: 7th April 2015

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# Chapter 1: Introduction

## 1.1 BACKGROUND

The decisions that we make about what we value have an impact on all facets of our lives. From what we do when our friends end up in difficult situations to how we handle compromising circumstances at work, we are constantly making decisions that are influenced by our values orientations (Katzner, & Nieman, 2006). However, values orientations are not neutral – they are socially and historically constructed. While young people are often the focus of discussions about values, and schools are perceived as a logical place for those values to be taught, curriculum around values is influenced by dominant historical, political and ideological perspectives. This research explores which values are represented in the National Framework for Values Education in Australian Schools (2005).

Some popular opinions suggest that explicit Values Education should be taught in schools. However, there is debate about who gets to decide what values we should teach young people and how those values should be taught (Thornberg, 2008a). Perhaps even more importantly, are the values that are currently being taught, values that young people in Grade 8 identify with? And, if not, what is the difference between the values orientations of these young people and those stated by current policy? This study examines which values are represented in the National Framework for Values Education in Australian Schools by using the Schwartz Portrait Values Questionnaire to ascertain what values are held by one group Grade 8 girls then comparing these responses to the National Framework for Values Education in Australian Schools (2005) and the Nine Values for Australian

Schooling so that conclusions about which values are represented in the Framework can be made. The particular focus on girls in this research is interesting because girls are often the target of considerable moral panic when values are discussed in politics and the media (Hamilton, 2008).

During the early 21st Century there was a distinct move in education towards the implementation of Values Education programs within schools to help address what are perceived to be growing social and emotional issues amongst our youth (Hill, 2004). This movement was subsequently complemented by the development of the National Framework for Values Education in Australian Schools (2005), the document that is still currently used in schools today. Values Education is being used as an avenue to build the capacity of students, with regard to moral, social, emotional and educational decision making. The values that students form are developed every day over their entire life as a result of their social interactions amongst with a rage of people from peers to parents, to friends and teachers, as well as the influence of popular media and the physical environment. It is through Values Education that students are given the opportunity to challenge or build upon their established values orientations, thereby providing students with the skills to engage in positive social, educational and emotional experiences within and outside the school environment (Thornberg, 2008b; Resnik, 2008; Lennings, 1993). Again, however, these values are developed within a particular current political climate, for instance, recent discourses around Team Australia frame values, as always, within the discourse of citizenship (Sands, 2014). As this is an important point with regard to this research, the political climate in which the National Framework for Values Education was developed is discussed in detail in Chapter 2 of this document.

The National Framework for Values Education in Australian Schools (2005), was developed as a result of the 2003 Values Education Study and the national consultation of the draft Framework, during the Howard government (Values Education Study Final Report, 2003). This Framework was subsequently agreed to and endorsed by all State and Territory Ministers of Education, then distributed to all Australian schools in 2005. The vision of the Framework according to the Values Education for Australian schooling website (2011) was:

> "that all Australian schools provide values education in a planned and systematic way by: articulating, in consultation with their school community, the school's mission/ethos; developing student responsibility in local, national and global contexts and building student resilience and social skills; ensuring values are incorporated into school policies and teaching programs across the key learning areas; and reviewing the outcomes of their values education practices."

The Nine Values for Australian Schooling can be seen below in Figure 1.1 which is the poster that all schools were required to display.

This study sets out to determine which values are represented in the current Values Framework, and if there is a match between the values orientations of Grade 8 girls from a State High School in South East Queensland (as identified by the Schwartz Values Theory) and the Nine Values for Australian Schooling as outlined in the National Framework for Values Education in Australian Schools (2005), in order to determine which values are represented in the current policy. In other words, the question must be asked, is there a match between the values orientations of Grade 8 girls and the Nine Values for Australian Schools as listed in the Framework? And, if not, to what can these differences be attributed?

The main purpose of this Chapter is to give an overview of why Values Education within schools is of importance, as well as outline the significance of this research study. The following sections will be addressed in this introductory Chapter. The context within which this study sits is discussed and examined in section 1.2. The purpose of the study will then be discussed in section 1.3. This section will also include information on the aims of the study, as well as the research questions that will be addressed. The significance of this study for girls in Grade 8, Values Education and the Nine Values for Australian Schooling as outlined in the National Framework for Values Education in Australians Schools (2005), will be discussed in section 1.4. Finally, in section 1.5, this Chapter will be summarised.

In Chapter Two, the Review of the Literature is addressed by topic. Four specific topics are addressed in this Chapter. The first topic that is addressed reviews some of the literature on the historical and political climate in which the National Framework for Values Education in Australian Schools was developed. Secondly, the literature around Values Education as a broader field will be discussed. This encompasses the various approaches to Values Education within schools and beliefs around whether schools can make a difference through the implementation of Values Education programs. The third corpus of literature examined has to do with Values Education as it relates to girls in particular, in that they are the sample for this study. Finally, the literature surrounding the Schwartz Values Theory and the Schwartz PVQ is explored.

In Chapter Three, the Methodology and process that was utilised is discussed. This research was conducted in four phases. Firstly a thematic analysis of the National Framework for Values Education in Australian Schools (2005) was conducted. Secondly, the Nine Values for Australian Schooling were matched with

Schwartz's ten values constructs. Thirdly, a questionnaire was conducted on a sample group, (Grade 8 girls in one State High School in South East Queensland) which were surveyed using the PVQ, this being to provide insight into which values are represented in the National Framework for Values Education in Australian Schools (2005). Then finally, the two values frameworks were compared, by using the response of the Grade 8 girls to the PVQ and the matching of the two frameworks in order to better understand which values are privileged in this current policy. Where differences were found, this was analysed. Section 3.2 justifies the use of the PVQ, the instrument that was used for the study. The sample that was used for this study is outlined in section 3.3. In section 3.4, the limitations and delimitations of the study are addressed. Following this, the data analysis process is discussed in section 3.5. Finally, in section 3.6, the research study is summarised.

Chapter Four is divided into three sections. In the first section of this Findings Chapter, the National Framework for Values Education in Australian Schools (2005) is analysed through thematic analysis to determine the privileging of particular values, as indicated through language and discourse within the document. In the second section the Nine Values for Australian Schooling are matched against the results of the PVQ and Schwartz's values theory. In the third section, the results of the PVQ that the Grade 8 girls from the selected State High School completed, is presented.

Following this, in the Discussion Chapter, Chapter Five, an explanation will be put forward to answer the research questions, particularly which values are represented in the National Framework. In other words, it will determine to what extent the Nine Values for Australian Schooling, as outlined in the National

Framework for Values Education in Australian Schools (2005) and the girls' values matched or did not match, and provide insight into the differences, if any.

In Chapter Six, conclusions are provided regarding this research study in terms of the objectives raised in Chapter One. Also discussed, are the implications of the research and, finally, this Chapter is concluded by presenting ideas for further research.

## 1.2 CONTEXT

### 1.2.1 The political and historical context around the development of the National Framework for Values Education in Australian Schools

In Australia, public education falls under the jurisdiction of each of the states with Catholic and independent schools being governed by their individual school site or relevant system. This model of public education mirrors the federal government model and is essentially due to the omission of education from the founding constitution. However, this being said, the federal government and, more specifically at the time the National Framework for Values Education in Australian (2005) was introduced, the Ministerial Council for Employment, Education Training and Youth Affairs (MCEETYA) do play a role in education within Australia, and increasingly so with the recent development of the National Curriculum (Brown, 2007). One such example of this, which preceded the National Framework for Values Education in Australia (2005), was the agreement that all schools operate within the framework of the 1999 Common and Agreed Australian Schools in the Twenty-first Century (The Adelaide Declaration) which stated that all schools will

teach democratic values. Also important to note, is that states are deemed responsible for all schools, both government and non-government, within their state. Therefore, the decisions that are made by the MCEETYA and at their forums are, in essence, decisions that affect all sectors. One such decision is that all schools must display the Nine Values for Australian Schooling poster (Pascoe, 2007).

In 2001, Australia celebrated its centenary of federation. In 1994, when planning for the event commenced, the then Centre-left Labor government began to question the ability of young Australian adolescents to understand the significance of this momentous event (Pascoe, 2007). Simultaneously, the Prime Minister at the time, Paul Keating, had placed the question of whether Australia should become a republic on the political agenda. Subsequently, he formed the Civics Expert Group, with the task of providing information around the current implementation of civics and citizenship education in Australian schools. However, the expressed concern of the Centre-right parties was that this was no more than an effort to bring up the republican debate under the guise of an educational review (Cranston et al, 2010). The findings of this group were that a coordinated national response, due to the lack of implementation of a systemic civics and citizenship curriculum, was necessary and an immediate response from the government followed. However, with the election of the Centre-right Coalition government in 1996, this program was later revised after the negative 1998 republic referendum, with this government strongly committed to 'clarifying and reinforcing' our 'Australia' values within schools and subsequently set to work on the Discovering Democracy programme.

Following the development and implementation of this programme, in January 2004, then Prime Minister, John Howard, sparked a heated debate within parliament around the teaching of values within public schools in Australia with the

movement of students by parents to non-government schools due to the lack of explicit Values Education in public schools, being cited. Concurrently, the national values education initiative was underway. The then Education Minster, Doctor Brendan Nelson, who took on this portfolio in 2001, too had a personal interest in Values Education (Hawley, 2005; Clark, 2006). However, while this was deemed as a period of political stability federally, Doctor Nelson did have to negotiate with a group of Centre-left state and territory Education Minsters who, were in essence, responsible for education within their states and territories. Therefore, when, in 2002, the eight state and territory ministers met with MCEETYA to discuss the National Values Education Study, negotiation and compromise was necessary, this being the study that led to the development of the National Framework for Values Education in Australian Schools (2005) and the Nine Values for Australian Schooling (Pascoe, 2007).

### 1.2.2 The context of Values Education research

While there is much research around the topic of Values Education, the issues faced by girls during Grade 8 and the formation of their values orientations as well as the need for gender specific Values Education and even research specifically undertaken in the Queensland context, is lacking, in deed, no current research could be found at the time this research was being conducted. There is no research found which addresses both the Nine Values for Australian Schooling outlined in the National Framework for Values Education in Australian Schools (2005) and the match between values orientations of Grade 8 girls. Similarly, while the National Framework for Values Education in Australian Schools (2005) is still the framework

from which schools in Australia should develop their Values Education programs, it has been over a decade since the process in establishing the document began(Brown, Woods, Hirst, & Heck, 2006). This research examines whether the values orientations of Grade 8 girls today match with those within the document.

### 1.2.3 Definitions

When discussing Schwartz's values theory throughout this document, it refers to the values theory as developed by Schwartz (1992). Schwartz's values theory defines values as:

> "desirable, trans-situational goals, varying in importance that serve as guiding principles in people's lives." (Schwartz, accessed 2014, p. 1).

Subsequently, when discussing values orientations, the above definition is also being used. In addition, and extensively used in this research, are the ten values constructs, as developed by Schwartz. These values are: Universalism, Benevolence, Conformity, Tradition, Security, Power, Achievement, Hedonism, Stimulation and Self-Direction. The following table contains descriptions which are the definitions of these ten values constructs (Schwartz, accessed 2014, p. 2-3; Hofmann-Towfigh, 2007, p. 456) as measured by the Schwartz PVQ:

Table 1.2a – Schwartz's ten values constructs and their definitions

| Value | Description |
|---|---|
| Security | Safety, harmony and stability of society, of relationships and of self. |

| | |
|---|---|
| Conformity | Restraint of actions, inclinations and impulses likely to upset or harm others and violate social expectations or norms. |
| Tradition | Respect, commitment and acceptance of the customs and ideas that traditional culture or religion provide the self. |
| Benevolence | Preservation and enhancement of the welfare of people with whom one is in frequent personal contact. |
| Universalism | Understanding, appreciation, tolerance and protection for the welfare of all people and for nature. |
| Self-Direction | Independent thought and action-choosing, creating, exploring. |
| Stimulation | Excitement, novelty, and challenge in life. |
| Hedonism | Pleasure and sensuous gratification for oneself. |
| Achievement | Personal success through demonstrating competence according to social standards. |
| Power | Social status and prestige, control or dominance over people and resources. |

Also, for the purposes of this study, the same definition of Values Education, as is employed in The National Framework for Values Education in Australian

Schools (2005), will be adopted. The National Framework for Values Education in Australian Schools (2005) defines Values Education as:

> "any explicit and/or implicit school-based activity which promotes student understanding and knowledge of values, and which develops the skills and dispositions of students so they can enact particular values as individuals and as members of the wider community." (2005, p.8).

The term 'Values Education', for the purposes of this research, is not interchangeable with other terms referred to, such as moral decision making capacity and educational and social decision making, as those terms refer to the skills that students develop from Values Education programs in schools. For example, in a Music program, students may gain skills and techniques that enable them to perform on a given instrument, however performance alone may only be one of the skills that is gained from the entire Music course or curriculum. While it should be acknowledged that some literature uses the terms 'values education' and 'moral education' interchangeably (Hofmann-Towfigh, 2007, Sankey, 2006, Padilla-Walker & Nelson, 2010, Thornberg, 2008a), many others such as Arweck et al., Katzner and Neiman (2007) and Brown et al. (2006) refer to Values Education as separate to how a student acts or thinks based on their values orientations when required to make moral decisions or consider moral dilemmas. Similarly, the various terms that are made mention of throughout this thesis refer to the individual skills that a student may develop – e.g. the ability to make moral, social or educational decisions, when engaged in a school based Values Education program. Therefore, throughout this paper, when moral, social or educational capacity is discussed, it is not referring to a Values Education program, as defined previously, but rather the ability of the

individual to utilise the skills learnt through Values Education programs in their individual decision making.

The definitions for The Nine Values for Australian Schooling that are referred to throughout this document are outlined in the table below:

Table 1.2b – The Nine Values for Australian Schools and their definitions

| Value | Definition |
|---|---|
| Care and Compassion | Care for self and others |
| Doing Your Best | Seek to accomplish something worthy and admirable, try hard, pursue excellence |
| Fair Go | Pursue and protect the common good where all people are treated fairly for a just society |
| Freedom | Enjoy all the rights and privileges of Australian citizenship free from unnecessary interference or control, and stand up for the rights of others |
| Honesty and Trustworthiness | Be honest, sincere and seek the truth |
| Integrity | Act in accordance with principles of moral and ethical conduct, ensure consistency between words and deeds |

| | |
|---|---|
| Respect | Treat others with consideration and regard, respect another person's point of view |
| Responsibility | Be accountable for one's own actions, resolve differences in constructive, non-violent and peaceful ways, contribute to society and to civic life, take care of the environment |
| Understanding, Tolerance and Inclusion | Be aware of others and their cultures, accept diversity within a democratic society, being included and including others |

## 1.3 PURPOSE

### 1.3.1 Aim of the study

The main aim of this study is to determine which values are represented in the National Framework for Values Education in Australian Schools (2005) by examining the match or mismatch between one group of Grade 8 girls' responses to the Schwartz PVQ and, in essence, Schwartz's values theory and ten values constructs and the Nine Values for Australian Schooling and to what these differences, if any, can be attributed. A study of this kind has not previously been undertaken.

### 1.3.2 Research Questions addressed in the study

The three research questions that have been addressed in this study are as follows:

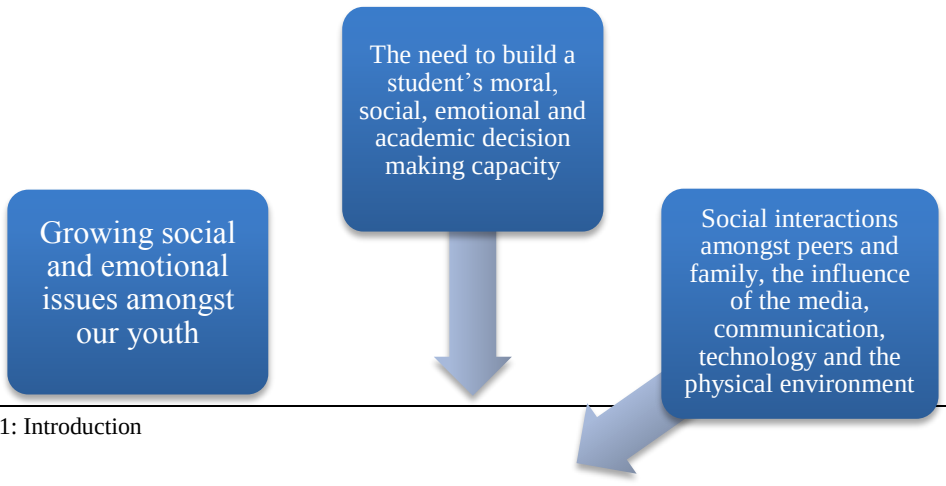
1. Calling on Schwartz's ten values constructs as a conceptual framework for comparison, which values are reflected in the Nine Values for Australian Schooling as outline in the National Framework for Values Education in Australian Schools (2005)?
2. Is there a match between the values articulated in the Nine Values for Australian Schooling and those of contemporary young people, in this case a group of Grade 8 girls from one State High School in South East Queensland where Values Education is taught, as reported on the Schwartz PVQ?
3. To what can these differences in values, if any, be attributed?

## 1.4 SIGNIFICANCE OF THE STUDY

This study is of key importance for Values Education in Australia as the National Framework for Values Education in Australian Schools (2005) is designed as the document which all Australian schools will base the implementation of their Values Education upon. For this reason, an examination of those values and what they privilege is important. It is also significant to know whether girls identify the same understandings of values.

Since within schools Values Education is being used as an avenue to build the capacity of students with regard to their social, emotional, moral and educational

decision making, educators should be aware of the complex assumptions being made about the values they are teaching (Hill, 2004). While there are many and varying approaches to Values Education, the utilisation of the National Framework for Values Education in Australian Schools (2005) among many Australian schools in the implementation of their own form of either explicit or implicit Values Education expresses the importance of ensuring the document is understood as serving a particular purpose. The following diagram illustrates the fact that there are various lenses through which values education can be understood. For example, the following diagram illustrates how a psychological perspective is privileged in much curriculum and policy (which provides an example of the thematic analysis that will occur in Chapter Four). The use of language here clearly demonstrates a belief, right or wrong, that values are individual, moral, social and emotional, rather than political or related to national identity or citizenship.



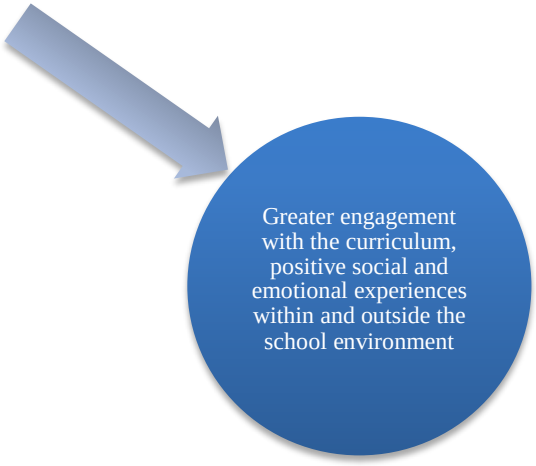



Figure 1.4 – A brief overview of the orientation towards values education curriculum in Australia.

Figure 1.4 outlines the key factors which are purported (from that psychological or developmental paradigm) to have contributed to the Values Education movement in Australia, as well as the desired impact of these programs. The first element outlined concerns regarding the perceived growing social and emotional issues amongst our youth. The second element which has contributed to the movement is the perceived necessity to build the moral, social, emotional and academic decision making capacity of students. The third factor which has contributed to this is the influence that social interaction amongst peers and family, specifically parents, as well as the influence of the media, current communication, technology and the physical environment, have on the development of a young person's values. These factors, which have impacted on the Values Education movement, have resulted in programs which are aimed at creating greater engagement with the curriculum as well as positive social and emotional experiences for youth within and outside the school environment. While these are the 'stated' goals of Values Education, this research project suggests an exploration of 'which values' are represented in values curriculum may determine that defining, matching

and teaching values is, in fact, more complex and as contingent on ideas about nationhood and citizenship as on educating a well-rounded and emotionally healthy individual.

### 1.4.1 Future implications of the study

While the findings of this study will initially provide important research in this particular field of Values Education, perhaps more importantly are the potential implications of these findings. Essentially, if there is a match between the values orientations of the Grade 8 girls surveyed in this study, it could therefore be assumed that the implementation of Values Education programs with schools utilising the National Framework for Values Education in Australian Schools policy (2005) has been 'successful' in instilling the Nine Values for Australian Schools in Grade 8 girls.

However, if the findings from this study discover that there is not a match between the values orientations of Grade 8 girls and the Nine Values for Australian Schools, then the implications of this could be addressed in further research studies. Some of these implications could include the relevance of the Nine Values for Australian Schooling themselves, the varying implementation of the policy within schools, the currency of the policy, and the capacity of schools and individual teachers in implementing the policy and Values Education programs within schools, in general. As can be seen, the implications of this study and its potential findings are of importance for both Values Education and the National Framework for Values Education in Australian Schools (2005).

## 1.5 CONCLUSIONS

In summary, this study will determine which values are currently represented in the National Framework for Values Education in Australian Schools (2005) and more specifically the Nine Values for Australian Schooling, which are outlined in this document. In order to do this, a thematic analysis on the National Framework for Values Education in Australian Schools was conducted and Schwartz's ten values constructs was used as a conceptual framework and matched to the Nine Values for Australian Schooling. Subsequently a questionnaire was conducted to determine the values orientations of Grade 8 girls from a State High School in South East Queensland utilising Schwartz's values theory and the PVQ. In this Chapter, why Values Education within schools is of importance and, therefore, why it should be explicitly taught has been addressed. Also addressed was the context within Values Education, in which this study sits, as well as the significance of this study and the possible future implications of the study based on the research findings.

# Chapter 2: Literature Review

## 2.1 INTRODUCTION

This Chapter, the Literature Review, is intended as an introduction to the research around the National Framework for Values Education in Australian Schools (2005) and Values Education programs within schools, both from an Australian perspective and also from an international perspective. Literature is also reviewed on the issues faced by adolescent girls, specifically Grade 8 girls, as well as the Schwartz values theory.

Four specific topics will be addressed in this Chapter. The first of these topics will be addressed in section 2.2 on the literature surrounding the National Framework for Values Education in Australian Schools, including the historical and political climate in which the Framework was developed. Secondly, Values Education as a broader field, including the literature surrounding the argument for Values Education within schools as a tool for building capacity in students both when it comes to educational decision making as well as social, moral and emotional decision making will be addressed in section 2.3. Section 2.4 discusses the literature surrounding the specific values orientations adopted by adolescent and, more specifically, Grade 8 girls, including how these values orientations have been formed, their various influences, and the subsequent argument for gender specific Values Education, particularly because they are the sample for this study. The final topic in this Chapter will be addressed in section 2.5, and will review the literature around the Schwartz values theory.

## 2.2 HISTRORICAL AND POLITICAL CLIMATE SURROUNDING THE NATIONAL FRAMEWORK FOR VALUES EDUCATION IN AUSTRALIAN SCHOOLS

During the second half of the 20th Century, the world began to change dramatically for young people (Nilan, Julian & Germov, 2007). The contraceptive pill came on the market and television's window into the 'outside', idealised world, as well as its subsequent influence on consumerism and materialistic goals, all began to create new pressures for youth. While theorists such as Nilan, Julian and Germov (2007) believe these societal changes posed their own problems, there were also parallel desires for individual rights – rights for women, for children and for minority groups. However, with the many gains in these areas came a potential downside and inflated fears about increased rates of marriage breakdown, as well as suicide amongst youth. Some believe the importance of 'traditional' values began to decrease as the increasingly multicultural nature of the Australian community introduced alternative religions and values bases (Dunn, Forrest, Burnley & McDonald, 2004). With these changes in society, and fears around them, came changes in a previously stagnant Education system. Students were beginning to stay in school until Year 12 and no longer was it enough for schools to be purely academic in their education of students. Indeed, how could a school refer to itself as an 'educational' institution and not address the education of the whole student (Hill, 2004, p. 3)? These social and cultural changes resulted in research and varying reports in the area of Values Education (Biesta, 2010).

The impact of social changes on the development of Values Education in schools is discussed in the research of Jones (2009). Her research claims that there was a significant shift in the Australian Values Education movement, particularly prior to the development of the National Framework for Values Education in Australian Schools (2005), and that before the development of this Framework, Values Education programs, particularly within state schools in Australia, were either 'inconsistent' with what were deemed to be 'Australian values' or 'nonexistent' (Jones, 2009, Yaxley, 2004). However, with the introduction of the National Framework for Values Education in Australian Schools (2005), all schools were required to comply with and implement this policy. Similarly, this movement was, at the time, indeed consistent with international practice, particularly within Western countries including England and the USA, all of which had begun to offer widespread ValuesEducation programs (Curriculum Corporation, 2003).

In 2002, The Commonwealth Minister for Education, Science and Training commissioned a national study which promoted values education in Australian schools, the study of which would include a school grants component. At the July 2002 Ministerial Council on Education, Employment, Training and Youth Affairs meeting, this initiative was supported by all State and Territory Education Ministers. The Curriculum Corporation then conducted the Values Education Study (VES) on behalf of the Department of Education, Science and Training. This study provided information and advice on:

- "views of parents, teachers and students on the values that the community expects Australian schools to foster;

- what school systems and sectors are currently doing to foster values education and, through it, the students' personal and social responsibilities;
- findings of key Australian and overseas research on values education approaches and their outcomes." (Curriculum Corporation, 2002-2003, p. 1).

As a part of the VES, schools were also given the opportunity to apply for research case study grants of up to $21,000 to describe, illustrate, document and strengthen what they were already doing around Values Education at their school or to introduce a Values Education based initiative. The main aim of this initiative was to develop and provide an informed and 'sound' base from which an 'improved values education' could be developed (Curriculum Corporation, 2002-2003, p. 2). The result of the VES was the VES Final Report and the Draft national Framework for values education in Australian schools which included ten 'values'. While it acknowledged that many would contest what values should and should not be taught within schools, the document guided schools that this was a starting point for 'discussion' (Curriculum Corporation, 2003). The subsequent consultation on the draft framework resulted in the National Framework for Values Education in Australian Schools (2005) and the Nine Values for Australian Schooling (Cole, 2005).

Acknowledged in the 2005 Report, Values in Perspective from the National Values Education Forum, the development of the Framework and indeed the Nine Values for Australian Schooling, were linked to the global context (Cole, 2005). Amongst other values, they promoted 'inter-cultural and inter-faith understanding' amongst students. As part of the development of the National Framework for Values

Education in Australian Schools (2005), documents such as the United Nation's Universal Declaration of Human Rights (1948), as well as the report to UNESCO of the International Commission on Education for the Twenty-first Century, Learning: The Treasure Within (1996), the conference of the Australian Commission for UNESCO, Education for Shared Values and for Intercultural and Interfaith Understanding (2005), the National Goals for Australian Schooling (1999), the report of the Civics Expert Group, Whereas the People (1994) and the Discovering Democracy programme (1997-2004), were referenced (Cole, 2005, p. 3-4).

However, perhaps due to the historical and political context in which the National Framework for Values Education in Australian Schools (2005) and the Nine Values for Australian Schooling, were developed, as outlined in Chapter One of this document, this resulted in Australian values that were in fact a mix of "dispositions, and ethical stances, with didactic overtones" (Pascoe, 2007, p. 353). However, unlike the previously acknowledged Discovering Democracy programme, this initiative was conducted by the Department of Education, Science and Training (DEST), as opposed to an independent committee. As outlined in the research of Pascoe (2007), indeed, with the election of the Coalition government in October 2004, for their fourth term and with greater control over the Senate than previously, a range of mandatory and opt-in measures occurred, with one of the most significant around the implementation of the National Framework and Nine Values for Australian Schooling being that, schools were required to display the poster for the Nine Values for Australian Schooling if they wanted to be eligible for funding. Similarly, the work of Brown (2007), also mirrors Doctor Brendan Nelson's – and indeed the Australian government at the time – plight for a more values-centred education in Australian schools. Also raised, is the ongoing debate, with regard to

the Nine Values for Australian Schooling, around the nature of these values being, in essence, placed in schools, as well as how such programs are monitored and assessed.

Using critical discourse analysis to examine policy, Jones (2009) examines what and who is privileged by the National Framework for Values Education in Australian Schools. Jones articulates this research as being important in three ways. She finds that the Values Education movement, predominantly internationally, is gaining great momentum. Secondly, she notes there is a lack of adequate critique of this movement and, subsequently, the National Framework for Values Education in Australian Schools is the first Australian document to clearly articulate a standard and expectations for Values Education in Australia, as well as the values themselves. Thirdly, Jones also states that, "Australian values education policy is an unknown territory" (p. 36). The findings from this paper were that the National Framework for Values Education in Australian Schools strongly privileged 'conservative', 'white', 'masculine' values education discourses, particularly in the areas of civics and citizenship education, values inculcation, and character education (p. 50). These findings, along with the literature outlined in the following sections of this Chapter which confirm the predominantly Judeo-Christian values supported by schools, together provide a reminder that values are socially and culturally constructed and specific. Jones's research, which specifically cites the influence Schwartz's values theory, further supports its use in this study.

However, perhaps of most importance, as a response to the conservative values Jones claims permeate current Values Education policy, Jones recommends that policy and curriculum developers provide support material that focus on 'liberal', 'critical' and 'postmodern' values, as well as Values Education approaches

that would subsequently offer a more diverse and student-centred model that also represent broader 'frameworks of morality' (p. 54). Second, she recommends that school administrators should consider a broader range of alternative Values Education approaches than those offered in the initial readings of the National Framework for Values Education in Australian Schools policy and support materials, and instead select approaches that meet the particular needs of their school communities and the students. This is a significant point for this study, since Jones's is one of few studies that discuss how Values Education programs should meet students where they are at. Thirdly, she recommends that teachers read and apply the programs critically, and treat Values Education as a complex and varied field of inquiry rather than a process of instruction. Fourth, Jones suggests that teacher educators equip pre-service teachers with knowledge about the different orientations to education in general, supporting critical interpretation of educational policy, and values education theory and practice. Finally, Jones recommends that researchers continue to explore the implementation of the National Framework for Values Education in Australian Schools through a focus on classroom practices and action research, the movement's general progress, practice outcomes, and the development of evaluative tools (Jones, 2009, p. 54). In essence, the research that was undertaken for the study being addressed in this document, indeed provides further insight into one of these recommendations by conducting further research into the movement's general progress and in examining whether girls' needs (as identified by Schwartz's values theory and the PVQ) are met by the Nine Values for Australian Schooling.

While Jones (2009) deconstructs the ideologies behind the National Framework for Values Education in Australian Schools (2005), Tudball (2007) is more concerned with explaining why Values Education is necessary, especially for

citizenship. She states that "there has been increasing acceptance of the view that young people need explicit guidance in considering and enacting what should be and are core values in a civil society" (Tudball, 2007, p. 395). Tudball cites cases of decreased tolerance within society, such as exemplified by the Cronulla riots. She expresses the concern that the absences of certain values, such as empathy, respect and consideration for others, make the imparting of core values necessary. In Term 2 of 2006, a significant number of resources were provided to schools to assist with the implementation of the National Framework for Values Education in Australian Schools (2005), including the Values for Australian Schooling Professional Learning Resources – Primary (2006), Values for Australian Schooling Professional Learning Resources – Secondary (2006), Values Education Forums – Engaging you school community (2006), Talking Values: Support Notes for DVD (2006), National Framework for Values Education in Australian Schools: Context and overview (PowerPoint) (2006), Values Education: A Whole School Approach (PowerPoint) (2006), Values Education Good Practice: Key Elements from the National Framework (Poster) (2006), A Whole School Approach: Values Education for Australian Schooling (Poster) (2006) and The Values We Share (Poster) (2006). Tudball's research (2007) claims teacher's responses to some of the initial systemic measures to implement the National Framework for Values Education in Australian Schools (2005), specifically the mandate for all schools to display The Values We Share (Poster) (2006), were often cynical. The research indicates that while some teachers acknowledged it was a useful tool to start discussion around values, others believed that 'prescribing' a list of values was not appropriate. Tudball's research

also goes on to acknowledge the breadth and depth of Values Education programs that exist in Australian Schools, as well as the powerful forces such as the media, youth culture, peer groups, consumerism, and families, which all strongly impact on the formation of a student's values.

Also of key interest, regarding the National Framework for Values Education in Australian Schools, is the research conducted by Pascoe (2006). Like Jones's and Tudball's research, Pascoe's research study similarly raises the questions of what values should be taught in Australian schools and whether all schools should teach common values. Included in the discussion is the importance of placing the Nine Values for Australian Schooling within a larger local and international context, as opposed to just within an individual school. Like Jones, Pascoe highlights the historical importance of the development of these values in students during a period of significant change and uncertainty which was occurring globally at the same time the National Framework for Values Education in Australian Schools (2005) was developed. In addition to the development of the National Framework for Values Education in Australian Schools (2005) and the Nine Values for Australian Schooling being reported as developed in consultation with a range of stakeholders, Pascoe (2006) also draws links between the Nine Values for Australian Schooling and values in the Universal Declaration of Human Rights, with clear associations being evident between the Nine Values for Australian Schooling and Articles 1, 3 and 7. Therefore, Pascoe's research argues that not only are the Nine Values for Australian Schooling values which are inherently Australian, she claims they are also universal (as does Schwartz who claims his identified values are also universal).

Finally, her research suggests that these values are "a mix of democratic virtues, ethical dispositions, personal attributes and learning principals." (Pascoe, 2006, p. 20) Therefore, for students to truly understand these values, they must have the opportunity to experience them in real or simulated scenarios.

While much of the previously discussed research talks about the Framework as a whole, Values Education in Australia does demonstrate some diversity. The research of Brown et al. (2006) states that various approaches to Values Education have been taken by selected schools in the South East Queensland region. The qualitative method utilised in this research was conducted on data gained from public texts available on the school's websites – such as the school Behaviour Management Policies, the School Prospectus, and public school data. The findings from this research are particularly relevant to the study being conducted in this thesis, given the geographical locations of the schools this research was conducted in and the specific reference made throughout the paper to the National Framework for Values Education in Australian Schools (2005). It is of particular relevance as there is little research found which is conducted around Values Education in the South East Queensland region and that the research for this study is being conducted in the South East Queensland region.

The study conducted by Brown et al. was published in 2006, just after the implementation of the National Framework for Values Education in Australian Schools. Firstly, the study addresses the changing trend in education which includes schools competing for students. The authors discuss why this trend has occurred and one of the subsequent reactions to this trend, this being schools utilising Values Education to both position and 'brand' themselves in order to distinguish themselves

from the ‘competition’ (p. 3). Brown et al. states that generally the approaches that schools take to Values Education can be grouped into one of three approaches that quite often overlap. The first of these approaches is behavioural where schools develop their Values Education programs and policies with the focus on developing ‘good’ practices in relation to conduct, hence shaping the student’s behaviour. This generally involves the adoption by a school of core values, as well as the timetabling of lessons or opportunities for these values to be explicitly taught. The second approach taken by schools in their Values Education programs involves a more ‘cognitive’ approach where students are presented with problem-based situations involving values and are then encouraged to find solutions to these problems by utilising strategies such as De Bono’s ‘thinking hats’ or Gardner’s ‘multiple intelligences’. Finally, the third approach focuses on a ‘communal’ method for implementing Values Education programs where the focus is the climate of the school, and students are encouraged to participate in both rule making and monitoring as well as taking up institutional roles and responsibilities (p. 3-4). This approach to Values Education encourages open discussion amongst staff and students in relation to encouraging tolerance, openness to ideas, change, and the opinions of others. This having been said, however, Brown et al. (2006) acknowledge that there is quite often cross over between these different approaches.

The four schools that were utilised in the research of Brown et al. (2006) were from the Gold Coast region in South East Queensland. These four schools were chosen to represent a cross section of schools in this region from private to state-funded, primary and secondary, suburban, city and rural schools, as well as schools with larger student populations and smaller student populations. The publically available texts on the websites of these schools were then analysed using one of four

methods. The first was stated by Brown et al. (2006) as being an adaptation of membership categorisation analysis (MCA), the second being discourse analysis using Foucauldian notions of binary division, the third Bakhtin's notion of voice, and the fourth method being critical discourse analysis (Brown et al., 2006, p. 5).

The findings from these case studies were that schools were taking both 'conservative' and 'preservative' methods through their approaches to Values Education. The school's Values Education programs, in most cases, focused on a set of core values that were then used to 'regulate' student behaviour (p. 17). Brown et al. (2006) have credited this approach of schools adopting traditional core values to essentially regulate student behaviour, directly to the necessity for schools to 'compete' for students and subsequently 'market' themselves with the belief that privileged parents would be attracted to schools with certain values. In addition to the locational similarities, it is of key interest to this research as it brings forward again the question of what motivates schools to choose particular values or implement a Values Education program. Therefore, with the research in this study looking at matching the values orientations of the Grade 8 girls from a selected State High School in South East Queensland to the Nine Values for Australian Schooling, if there is not a match, the question could be raised about the school's objectives. In other words, has the school at which the research was conducted adopted the Values Education program with the main motivation of ensuring their students have sound inherent values, or has the program been implemented as a behaviour management tool or as a method for competing for students?

Duncan (2006) outlines another approach to Values Education by reporting on one approach that was taken by Six Catholic Primary schools within the Manningham cluster in Victoria during 2005 and 2006. This report outlines the

program in which Year 4 and 5 students from this cluster utilised a Student Action Team approach in order to transform abstract ideas into concrete and practical areas for both student investigation and subsequent action. This project, which was funded by an Australian Government Education Grant through the Curriculum Corporation, required the Student Action Teams from each of the individual schools to brainstorm what values are and what values they felt were important to them within their individual schools, families, and wider communities. Initially, the students at each of the six schools were asked to brainstorm what the term 'values' means and what values they believed were important to their school community. These considerations were then taken to the first cluster forum for discussion. At the cluster student forum, the students were then presented with the Nine Values for Australian Schools as outlined in the Framework. It is then reported that while some Student Action Groups may have listed slightly different things, once matched against the Nine Values for Australian Schools, they were, in essence, talking about similar concepts. The students were then asked to discuss what these values might look like within their individual school communities and finally to create a project that would take action to ensure the implementation of these values. As it was completed in a Catholic school cluster, this research essentially supports the findings of Jones (2009), that the National Framework for Values Education in Australian Schools strongly privileges similar 'conservative' or culturally specific values. Nevertheless, as the first stage of this research closely aligns to the research being conducted and discussed in this document, in that it examined the relationship between the students stated values and the Nine Values for Australian Schooling, is of key importance as it found that the two were reasonably well aligned. Therefore, if in this research it is found that there is a match between the values orientations of

the Grade 8 girls from the State High School in South East Queensland and the Nine Values for Australian Schools, that this match between the values of students and the values from the Framework is in fact consistent with the findings from other studies.

Also of importance, especially in relation to the Nine Values for Australian Schooling, is the work of Rowan, Gauld, Cole-Adams and Connolly (2007). This work set out to contribute to the discourse on Values Education and provide insight into a different approach to the teaching of values within schools. In a unique manner to the other Values Education programs which have been articulated in this Chapter, this work presents a way of teaching values which is grounded in textual analysis, the texts of which were selected from the National Museum of Australia. Each of the texts presents the story of an ordinary or extraordinary Australian which is intended to promote both reflection and discussion. These texts were carefully selected in order to directly promote inquiry and critique in relation to one of the Nine Values for Australian Schooling, and are accompanied by sets of questions which support this.

It is stated that by using this approach, both teachers and students are given the opportunity to improve their critical thinking skills, promote the questioning of their perceptions, and develop skills in questioning their own values. Similarly, they are encouraged to question the values themselves and the extent to which they are inclusive of specific individuals and groups within Australian society.

In addition, information is provided for teachers at the start of every chapter, each of which addressed a different value from the Nine Values for Australian Schooling. Suggested strategies for teaching are also supplied which are both instructional and outcomes-focused, supporting teachers to be able to deliver the program in the most effective manner possible. The learning experiences are varied

with whole class, small group and individual activities to cater for individual student needs, as well as providing flexibility for the teacher to plan and cater for the diverse range of students in their class.

## 2.3 VALUES EDUCATION

While some of the ideological, political and economic reasoning behind the most recent development of the Australian Values Education programs were examined in the previous section, in this section of the literature review the literature documenting approaches to teaching Values Education are examined, as well as the international literature on the subject. While most of these come from a psychological or developmental rather than a sociocultural perspective, they make up the majority of literature on Values Education. A review of some of this literature explains how values are generally perceived as related to personal growth, despite the political or historical impulses that others believe have prompted the actual development of a Values Education program.

Perhaps the most prevalent strategy to teach Values Education programs within schools is the 'two-pronged' approach to Values Education. To begin with, many schools interpret Values Education as a 'cross-curricular' theme that should be embedded across the curriculum in all subject content as well as in classroom management. Additionally, though schools generally provide space within the curriculum (in a stand-alone subject) to explicitly teach students about the significance and nature of their life choices (Hill, 2004), this section will discuss the current practices in Values Education, in a broader context, according to the research.

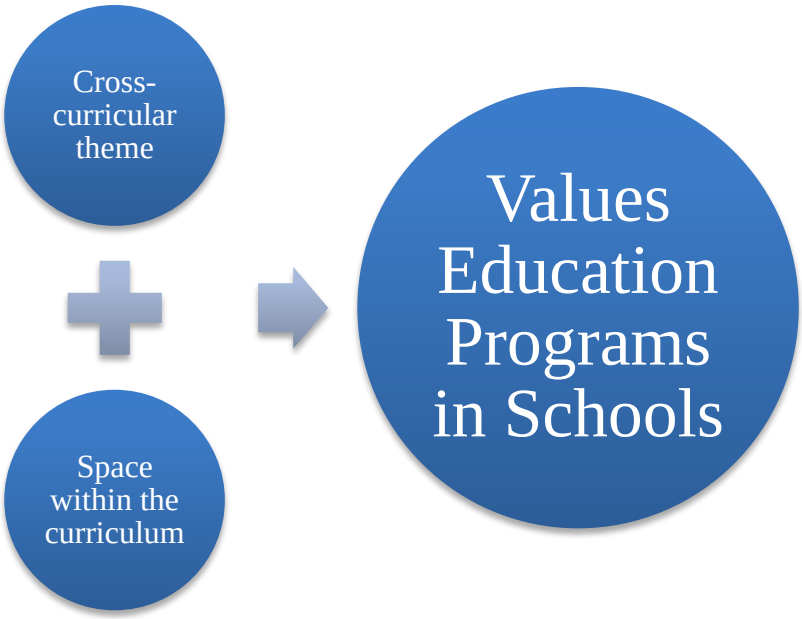



Figure 2.2 – Two-pronged approach to Values Education

While, as outlined above, many schools are reported as adopting a 'two-pronged' approach to Values Education, Scarlett, Ponte and Singh (2009), outline that classroom management, which is strongly associated with some of the objectives of Values Education programs examined in the previous section, is in essence a moral enterprise. Approaches to Values Education which focus on behaviour management impress upon students not only the importance of 'compliance' and 'academic learning', but rather focus on the ethical (or values) development of the student. In the course of this explicit and implicit classroom management, students are encouraged through discussion and questioning to reflect on their actions, hence building moral decision making capacity with regard to their decision-making. In this case, sometimes conflating morals with values, these types of Values Education programs focus on the importance of building positive teacher-student relationships, through which behaviours and attitudes can be modelled resulting in the positive values being advocated for by the teacher as regarded with greater importance. However, this does raise questions regarding the motives of schools and educators

regarding the implementation of Values Education programs. As such, do schools teach values with the intended outcome of 'developing good moral citizens' or do they teach values which will ensure that students' behaviour within the classroom is in line with the schools expectations?

In contrast, Arweck, Nesbitt and Jackson (2005) examined two British Values Education programs to promote 'spiritual and moral development'. They report on two Values Education programs being implemented in schools within the United Kingdom (UK), which use as their values base the philosophies from two Hindu-related organisations, the Brahma Kumaris World Spiritual University and the Sathya Sai Service Organisation. The findings from this report outline both the development of the programs, the reasons for implementation, and their educational context, as well as how values were included both explicitly in curriculum subjects, in the classroom, and also as an overarching school values base. These report findings mirror the 'two-pronged' approach said to typically be adopted by schools (Hill, 2004).

These Values Education programs predominantly focused, in their explicit teaching of values, on experiential pedagogical practices. Through utilising techniques such as 'stilling exercises', 'reflection time', or sitting quietly, students were encouraged to reflect inwardly and 'change pace' (p. 325). These techniques can clearly be acknowledged as practices which are mirrored in 'spiritual acts' such as prayer or meditation. Like Hofmann-Towfigh (2007), the researchers also raise the question of the relationship between religiosity and the development of a values base. Why otherwise would schools across the UK be adapting materials, clearly influenced by religious movements and organisations, to help build values amongst their students? The writer's conclusions around this are that more research, from

both the religious and educational fields, should be conducted into this interconnection in Values Education.

The two Values Education programs examined by Arweck, Nesbitt and Jackson's (2005) report were the 'Living Values and Educational Program (LVEP)' and 'Sathya Sai Education in Human Values (SSEHV)' which are both associated with Hindu-related New Religious Movements (NRMs) and are designed for use within public or community schools throughout the primary and secondary level which includes adolescence. Each program aims to promote a set of values, which are regarded as 'universal' in nature. In other words, that the values being promoted through the programs are desirable guiding principles of behaviour for all people during all phases of life, not just for people adhering to a specific religiosity. However, while there is some overlap in the values being promoted in the two programs, the number of values each is promoting is quite different, which brings the concept of universality into question. LEVP focuses on 12 values: peace, respect, love, tolerance, honesty, humility, cooperation, responsibilities, happiness, freedom, simplicity and unity, whereas SSEHV only focuses on five: love, truth, peace, right-conduct and non-violence, each of which includes a set of related values or sub-values. Both programs do, however, advocate for Values Education programs within schools as it is reported in their manuals that educators, parents and indeed children are concerned about the "declining morality, violence, lack of respect for each other and the environment, lack of social cohesion etc…" (Arweck, Nesbitt & Jackson, 2005, p. 331) in society today, a sentiment which was in fact the catalyst for Values Education moving into the school setting originally (Hill, 2004). The school's administering this Values Education program understand it as not being 'religious' in nature but rather focused on personal development of the whole self, hence gaining

support from public schools and parent groups. That said, however, the question could be raised regarding the vaguely Judeo-Christian ontology prevalent in state education systems in western countries. In addition, the difference between the type and even the number of so-called universal values reported within the literature explains, to a degree, the difficulty of matching values which was found to be an issue in this study (see Chapter Five).

Nielsen's research (2005a), outlines that while the formation of Values Education programs in schools and the Nine Values for Australian Schooling themselves, were a response to 'rectify our current problems' (Nielsen, 2005a, p.40), the efficacy of these programs relies heavily on the pedagogical approach being adopted to teach these values, as well as the efficacy of the educator themselves. This research advocates that values should not be taught in a manner in which students are told what to think and how to act and, in essence, not given reasons for why and how they should act in this particular manner or alternatives. The result of this approach to Values Education is one of indoctrination as opposed to one which is socially critical and holistic, and ultimately encourages students to take ownership and understand the values being taught. Therefore, in the research of Nielsen (2005a & 2005b), a constructivist approach to Values Education in advocated for, again justifying the aim of this study which believes it is important that students' own values should be matched through their Values Education curriculum. Similarly, the importance of emotional engagement in Values Education programs, particularly when teaching core values such as the Nine Values for Australian Schooling, is outlined. The emotional engagement of students is regarded as important not only because of the longer lasting effect of educational messages in which students are emotionally engaged, but also in the development of empathy. However, as it is

argued that educators should not be forcing individual values or even empathy onto students, it is suggested that Values Education programs incorporate activities such as service learning or a 'curriculum of giving' in order to enable students, in essence, to experience these values and consider others rather than just themselves.

Most Values Education programs provide manuals to schools with age specific activities; however, ultimately, the focus is on experiential education in which the student learns that each individual can make a difference and the teacher is empowered to be a positive role model for the students, a concept similarly encouraged by Scarlett, Ponte and Singh (2009). While none of the school administrators in Arweck, Nesbitt and Jackson's (2005) research report being 'tied' to the Values Education program, many stated that if another program that was better came along they would change. Generally, the classroom teachers, head teachers and parents reported a variety of student outcomes of Values Education programs, depending on the school in which the program was implemented. Therefore, the conclusion could be drawn that the outcomes of Values Education programs are in some way dependent upon the school in which they are implemented.

The key research observations stemming from Scarlette, Ponte and Singh's (2009) research were around the 'skill' and commitment of the teacher taking/delivering these lessons. It is reported that the engagement of pupils and the success of the program for individual students and classes was largely, if not entirely, based on the 'skill' of the teacher and how the teacher implemented that particular lesson. 'Skilful' teachers chose the content for each lesson carefully and, where necessary, altered both the pace and individual activities in the lesson to allow for discussion, individual circumstances, and the abilities of the students. While the research around the actual workings of the programs was mostly positive, the writers

raised issues around the perceived 'cult' nature of the program's origins. This links back to the controversial issue of interconnectedness with regard to religiosity and education when establishing a Values Education program within a school.

As stated previously, much of the research suggests that many schools adopt Values Education programs that focus on rules and behaviour management. Similar to the research findings presented by Arweck, Nesbitt and Jackson (2005), Hill's (2004), definition of 'Values' implies through words such as 'experiences' and 'treasure' that a Values Education program should "invoke the affective and volitional dimensions of valuing (Hill, 2004, p. 5)". This requires students to experience or reflect on what it is like to live by the values being engaged, often by acting them out. These versions of Values Education believe a student's values need to be stimulated through pedagogical practices such as role-plays, drama, simulations and engagement, or the giving of responsibility in the school community and classroom. These practical activities should then be followed up by higher order cognitive discussions around the insights they have gained. As a result of using this approach to Values Education, one school included in the Melbourne Curriculum Corporation Final Report: Values Education Study noted an observable "change in the language of students who [were] more able to express their feelings through their success or otherwise in living the values of the school" (2003, p. 112).

The challenges and complexity faced by educational institutions in establishing or introducing either or both a Values Education program and or set values Framework, must be acknowledged. Questions must be asked, such as: what is the nature and source of the values this institution will adopt and who will be responsible for teaching these values? Similarly, the question of formally 'reporting' to parents/caregivers on a student's progress with regard to the values that a school is

teaching raises ethical dilemmas around a person's right to choose the values base they wish to act on. Hill (2004) subsequently concluded that a Values Education program should be used instead as a measure of assessing the progress of the classroom teacher in enhancing the empathising and acting capacity of the students in regard to values, not the actual student.

Similarly, to have students move from 'knowing what is the right thing to do' to 'wanting to do the right thing' provides educators with many challenges. How often do students make seemingly wise decisions in the classroom only to behave very differently in the school playground? Therefore, it is believed that a Values Education program should aim to move students from merely making cognitive decisions to a 'whole-person' decision, which they themselves own (Hill, 2004). Hence, developing a Values Education program, which clearly and explicitly acknowledges the balance between 'public morality and citizenship' and 'personal values and life commitments', is indeed a challenging task for both educational institutions and educators alike. This research confirms why it is important to determine whether girls' own values match or do not match the Nine Values for Australian Schooling as outlined in the National Framework for Values Education in Australian Schools (2005).

The Social Development Model (Catalano and Hawkins, 1996, 2002) theorises that adolescents learn both pro-social and anti-social behaviours not only from their family, school and community organisations, but also socialising agents such as peers. In Hempill, Toumbourou, Catalano and Mathers (2004, p.9) the process of socialisation undertaken by an adolescent is outlined as involving: "opportunities for involvement in activities and interactions with others; the degree of involvement and interaction; the skills to participate in those interactions; and reinforcements from

performance activities and interactions with others". Continuing on from this, a bond is then created between two individuals when the skill of a particular individual allows them to actively participate in an activity or interaction and when this interaction is consistently rewarded. Hence this bond influences the individual's behaviour independently of the bond. The conclusions from this are that an adolescent's behaviour, be it anti-social or pro-social, is directly influenced by the socialising agents which surround them. Similarly, this model has been used to predict patterns of behaviour, including substance use and abuse, violence and positive behavioural development. Hence, it is not only through the family that values are formed but also through a range of avenues, including the school environment.

There is a large body of research that addresses how Values Education (again in these studies correlated with 'morals') can be used within a school to address the various educational, social and emotional issues that girls face during adolescence. The research also suggests that schools can have a significant impact on students' social behaviour as outlined by Peretti-Atel, Beck, Legleye and Moatti (2007). In their quantitative, cross-sectional study, undertaken in France, the authors found a direct correlation between attitudes in adolescents towards smoking, both with regard to the regularity of consumption and quantity, and the Values Education programs taught in their schools.

Similarly, while Kang and Glassman (2010) suggest that there is, in fact, a distinct difference between 'moral action' and 'moral thought', the first is almost unable to be taught without well-constructed peer group interactions. The research suggests that 'moral action', which in turn builds a student's social capital, is best experienced through peer group interactions, in which each of the students behaves

and performs in a manner that will firstly ensure their experience is positive and secondly, and sometimes indirectly, the rest of the group. Having experienced these positive environments, they then aim to achieve this feeling or state in other situations. Through the development of 'moral thought', which subsequently builds cultural capital, the students then have a bank of resources to draw upon when required to make decisions, which require 'moral action'. Similarly, Waddington (2010) also states that it is important to move students towards a point of 'realisation' and 'internalisation' in any Values Education program, to ensure some degree of permanence in their understanding of any particular core ideas. Hence it can be concluded that Values Education programs within schools are one of the most effective environments to build a student's 'moral action' capabilities, as aligned with those desired by schools. One can hypothesise, though, that the more there is a match between the Nine Values for Australian Schooling and those held by schools, and the values of the students themselves, the more likely students will be to make good values-based decisions.

Almond (2010) makes the important distinction that Values Education should define personal values as including a respect for others' values as well. She believes programs should increase opportunities for students to build tolerance for other people's values. As many initial values held by students are developed within the home, and because students indeed enter a school institution with a pre-constructed values base, the school environment provides an ideal opportunity for students to explore what it means to, and how one can be, tolerant of other people's cultures and values. Though, as previously explained, some see values as universal, Lovat (2010) claims to what one person is a values base may be different for the next. Similarly, in a diverse, contemporary culture, if one person's particular values base does not

line up with another person's, this is not reason enough to discriminate against them. The belief in a set of universal values is thus contested by the literature and, if indeed there turns out not to be a universal set of values, the development of 'national values', as exemplified in the Nine Values for Australian Schooling, is extremely difficult (Lovat & Clement, 2008; Lovat, Toomey, Dally & Vlement, 2009). Nevertheless, Abott-Chapman, Denholm & Wyld (2007) believe that Values Education programs in schools have the opportunity to instil in students the importance of inclusion, peace and tolerance, values that are, in essence, essential to the smooth running of society and any community.

## 2.4 ADOLESCENT GIRLS, VALUES ORIENTATIONS AND VALUES EDUCATION

Also of key importance, and addressed in this section of the Literature Review, is the corpus of literature surrounding adolescent girls, their values orientations, and literature related to gender in Values Education. The literature on these topics is discussed and is relevant to this study as adolescent girls, specifically Grade 8 girls, are the sample that were addressed in this study. The issues and increased pressures faced by girls in today's society should not be diminished. Too often educational institutions either expect that a 'one size fits all' approach to Values Education will have to do, or do not understand the complexity and increasing pressures that girls are facing during adolescence. In part, some of the discussion around Values Education is a response to the belief, warranted or not, that there is an alarming increase in binge drinking, self-harm, body image, eating disorders, and depression amongst adolescent girls (Miller, 2009). This is stated as one of the reasons that

Values Education programs must be used to address the specific needs facing girls during adolescence. Similarly, there has, in recent times, been an increase in public concern about the state of our youth in general. Many current affairs programs, newspapers and indeed the news itself, regularly contain stories of girls out of control and binge drinking, bullying others, engaged in sexting, taken advantage of on the internet, and/or with eating disorders. Indeed, there is no shortage of negative, panic-driven stories in the media (Rowan, Gauld, Cole-Adams & Connolly, 2007).

While this research does not specifically take a developmental approach, such a paradigm would suggest that during Grade 8 a student's needs change dramatically. Shaw and Alchin (2005) outline the changes educationally, socially and emotionally that a student goes through during adolescence and indeed question the suitability of traditional high school settings for meeting the needs of students during these years. They believe that during adolescence, girls begin to mature sexually, the importance of belonging and being accepted into peer groups by both other girls and boys is increased, the need to experience success and the self-confidence this develops increases, and their awareness and interactions with the world become broader than just their family. As a result, girls are now open to influences from a range of sources, both positive and negative. The impact of psychological perspectives on the development of adolescent moral and values-based character has been significant, as has the impact of psychological perspectives on Values Education curriculum and policy itself. While not directly related to this study, this discourse has dominated the development of the Values Education movement.

The Australian Bureau of Statistics article on Australian Social Trends – Risk Taking by Young People (2008), outlines that during the ages of 15-24 years, young people experience rapid physical and psychological changes. Subsequently, young

people can also be negatively influenced by both peers and popular culture, and as a result may engage in risk taking behaviours that could have harmful impacts on both their own health, and potentially the health of others. Among young women between the ages of 15 and 24, it is reported that 16% engaged in risky/high risk drinking on a regular basis, which is around three times as high as the proportion of women aged 25 years and over (5%). Also, it is reported that the number of hospitalisations as a result of acute intoxication has doubled between 1998-1999 and 2005-2006, and in fact both male and female teenagers (15-19 years) had the highest rate of hospitalisations as a result of acute intoxication of all age groups. In 2007, the National Drug Strategy Household Survey reported 23% of people aged 15-24 years reported using illicit drugs during the last 12 months and, in an even more concerning report, over 60% of hospitalisations as a result of illicit drug use in this age group were females – three out of five of which were intentional self-harm. Therefore, intentional self-harm accounted for 15.6% of all deaths to females within this age group during the period of 2004-2006. While there has been a decline in births amongst women aged 15-19 years, the Australian Bureau of Statistics suggest that this does not correlate with a decrease in sexual activity amongst youth, and more specifically girls, but rather an increase in the availability and reliability of contraception, as well as availability of termination procedures. As can be seen, the challenges facing girls are believed to be both complex and worthy of acknowledgement. At the very least, and whether or not there is an unwarranted panic around girls' values, the idea that girls' values are at risk is pervasive, and provides another reason to match what they purport to really believe with what schools (or school policy) imagine they need.

### 2.4.1 Influencing factors on the formation of values

While, as the previous research would suggest, Values Education programs can have a strong influence on the formation of an individual's values, it is important to note that there are a wide variety of powerful forces which also have an impact, including the media, youth culture, peer groups, consumerism and families (Tudball, 2007, p. 408).

It is commonly believed that families, and more specifically parents, play an important role in the formation of an adolescent's values. The research of Benish-Weisman (2013) examines this by looking at the relationship between a parents own personal values and their socialisation values, this being the values they would like their children to adopt. Their research outlines that there has been a shift from the belief that adolescents passively accept their values from their parents to a more reciprocal process through which the adolescent can, in fact, influence the parent's socialising values as well. Similar to the research being reported in this document, the research of Benish-Wiesman (2013) also draws upon Shwartz's values theory. Similarly, the research of Kerr, Stattin and Engels (2007) also found that there has been a shift in beliefs regarding the influence that parents have on an adolescent's values from a 'top down' approach to the dissemination of values from parents to adolescents to one which is more transactional in nature. This sentiment is mirrored by the work of Moshman (2011) who advocates that both nativism and empiricism play a role in an adolescent's development, which is somewhat balanced in nature as opposed to favouring one over the other.

While controversial, Chan & Chan's (2013) research implies a distinct relationship between an adolescent's susceptibility to peer pressure and their

relationships with their mothers and emotional autonomy from their parents. Also presented in the findings is the correlation between peer pressure susceptibility and youth problems such as substance and alcohol abuse, depression, and withdrawal from family and social activities. While a movement away from parents is natural during adolescence as youth begin to spend more time with their peers with decreased adult or parental supervision, Chan & Chan believes this leads to a lack of stability in the adolescent's life where they subsequently seek support and create their sense of identify around their peers. However, while peer pressure is claimed by Chan & Chan as a reference point for many poor choices made by peers, they also find that an adolescent's susceptibility to this peer pressure is directly related to the parent-child relationship as well as the emotional autonomy allowed from their parents. Therefore, while parents play an important role in influencing an adolescent's values, it is, in fact, somewhat dependent on the parent-child relationship with regard to the extent to which these values will be internalised as opposed to their peers. Once again, this particular psychological perspective, while contestable, dominates much of the Values Education literature.

Also stating that both parents and peers play an important influential role in the development of adolescent's values is the research of Chaplin and John (2010). While focused around the influencing factors on consumerism in adolescents, their research states that the two main agents are peers and parents. Also influential is the finding that adolescents today are "the most brand-oriented, consumer-involved, and materialistic generation in history" (Schor, 2004, p.13). This is of key interest to this study as the value Hedonism links closely with the concept of consumerism.

Following the psychological paradigm, the research of Dishion, Piehler and Myers (2008) outlines the social augmentation theory, which aims to explain why

adolescents choose friendships with peers who would, on the surface, seem to be "relatively undesirable, low quality and promotive of antisocial values." (Dishion et al., 2008, p. 73). This finding is in contrast to much of previously discussed research as it outlines that adolescents choose peers who have similar behaviours and values to themselves. Dishion et al. (2008) claim that adolescents are more inclined to identify strongly with 'deviant values' if they have been marginalised by their peers. Subsequently, these youth are also more likely to form groups with other marginalised adolescents who similarly identify with 'deviant values'. While contestable, their research raises concerns regarding academic groupings which often place students with challenging behaviours in the same class and, indeed, some targeted Values Education programs in schools, designed at assisting students who identify with 'deviant values', as it groups these students with similar challenging behaviours or values orientations in close contact, hence influencing values. Dishion et al. (2008) concluded that some Values Education programs in schools, designed to influence the values orientations of adolescents who have perceived negative values, can actually be counterproductive as they group together like-minded peers who then form friendships which further reinforce those values. Again, this research contests the notion that values are somehow universal, in their case claiming that values are indeed unique to social groups.

There is also a corpus of literature that focuses, with respect to girls' values, on the influence of the media, technological advances and the change in the way people communicate. As outlined by Hamilton (2008), girls are facing increased pressures and challenges that previous generations of girls have not dealt with. Girls who are as young as 12 "don't want to be seen as young girls, their need to look sexy, shop and have more 'adult' fun intensifies" (Hamilton, 2008, p. 67) and subsequently they

are in essence at the forefront of significant societal changes. In addition to these changes in youth culture are momentous advances in technology and communication. Some fear that these changes enable girls to live 'double lives', one in front of their parents and the other on the internet. As girls are eager to embrace new social networks, marketers have learnt how to ensure that girls are enticed to buy and experience their products. In doing so, they are shaping the values orientations of these girls by telling them what they want to buy, why they want to buy it and, most importantly, what these products say about them. As stated previously, consumerism strongly links with the value Hedonism.

Similarly, social networking and the believed anonymity of the internet is influencing and shaping the values of girls at a young age, possibly resulting in them doing things that they would not normally do in real life. According to Hamilton (2008), the internet normalises 'obscene' behaviour, influencing the values orientations of girls and their decision making capacity. "A teen girl who is unpopular in her high school … can have thousands of friends very quickly, if she is willing to compromise some of her morals and good judgement." (Hamilton, 2008, p. 226). While reactionary, panic discourses such as these are also influential in the increasingly common belief that values (or morals) are in steep decline.

Indeed, as a response to these concerns, the theory of Engaged Resistance was developed. This term was coined by the Motherhood Project which was led by Enola Aird of the Institute for American Values. Recognising significant influence that the median, technology and communication devices can have on girls and, more broadly, adolescent's values, the main aim of Engaged Resistance is to minimise the harmful effects of these through limiting the number of hours girls spend engaging in these activities, boycotting individual vendors, and petitioning and pressuring

advertisers and large corporations. In doing so, the theory acknowledges the negative implications that these messages can have on the development of a girl's values; however, while utilising the power of shared public concern it also places the onus to manage this and petition largely on the parents of adolescents (Lasch-Quinn, 2007).

Another area which directly impacts on an individual's values is their religiosity. Indeed this is an area, while not specifically addressed in this research, which should be acknowledged, as mentioned previously there are Values Education programs which are being taught in schools which are substantially grounded in the philosophies and beliefs of various religions, and much research which looks at the relationship or influence of religion on a student's values (Arweck, 2005; Hofmann-Towfigh, 2007).

One study that specifically addresses this is the work of Saroglou, Delpierre and Dernelle (2004) which conducted a meta-analysis of 21 studies from 15 countries that employed Schwartz's model of values. This research is of key interest to this study as it conducted the meta-analysis on the Schwartz values theory: the same model that is measured by the Schwartz PVQ, which is used in this research. The findings of this study were that there was a strong relationship between values and religiosity, and that these could be deemed as considerably related to one another. Religion tends to emphasise the importance of some specific values, however, and downplay the importance of others. It was reported that this could specifically be seen in key religious figures who were admired for their values and, in essence, high 'moral' standards and that generally these values were communicated to individuals, as opposed to through Values Education programs at schools, through the family. Other findings of this study were that generally, in

relation to Schwartz' ten values constructs, young people who identified as religious tended to value with higher importance Tradition and Conformity, and to some extent Security, as opposed to those values which encouraged an openness to change and autonomy such as Stimulation and Self-Directions. Similarly, Benevolence was rated highly, however Hedonism, Achievement and Power were not valued as highly.

In conclusion, there are many and varying factors which influence an individual's values. For adolescent girls, these range from Values Education programs at schools to family and peers, to the media, communication and technology. As it is widely recognised that adolescence is a formative period when it comes to the development of an individual's values and that they are a product of our unique social experiences and heritage, it is important that the experiences that girls have during this time period are designed and enable them to develop positive values orientations. This literature is of particular importance as Grade 8 girls are the focus of the study being conducted in this research and because, if we take seriously the aims of any Values Education program, we would want to ensure that it is 'meeting its mark'.

## 2.5 SCHWARTZ'S VALUES THEORY

The Schwartz PVQ is the instrument used in this research project to identify Grade 8 girls' values in the selected State High School. A proven, well-researched tool, it is used as a valid and reliable way to assist in the mapping of values against the Nine Values for Australian Schooling. Based on Schwartz's values theory, it is often used

by researchers. Some of this research is reviewed in this section of the literature review.

The theory of universal values was developed by Schwartz and his colleagues in 1992 and built on the work of Rokeach (Hofmann-Towfigh, 2007; Schwartz, 1992). This work was subsequently refined, extended and validated through various projects across numerous years (Schwartz et al., 2001; Schwartz, 2011). Through this research, Schwartz and his colleagues developed definitions of values, which incorporated five formal features of values that were found to be common across the literature on values. These five formal features of values are firstly, concepts or beliefs, secondly, about desirable end states or behaviours, thirdly, transcend any specific situation, fourthly, guide the individual's selection or subsequent evaluation of a given event and finally, are ordered by relative importance (Schwartz & Blisky, 1987). It was found that ten distinct values are common across subjects. Similarly, research by Schwartz has determined that the meaning of these values and the majority of the singular values that constitutes each of the ten values in fact transcend most cultural groups. The ten values and their definitions can be seen in Chapter One of this document. While the notion of the universality of values is contested, Schwartz's values theory has been used in a number of research studies to determine the values orientations of both individuals and groups pan-culturally (Cieciuch, 2010; Rosario, Carmen & Biagio 2014; Jones, 2009, Hofmann-Towfigh, 2007; Tulviste and Tamm, 2014, Laghi, Pallini & De Sclavis, 2012, Vyrost, Kentos & Hedakova, 2007).

The relationship between these values constructs can also be shown in the circular structure below. It shows that the pursuit of any one value has a direct

relationship in that it may conflict or concur with another value. For example, the pursuit of stimulation, which may include the desire for change or novelty, is in fact, likely to challenge tradition. In contrast, a preference for tradition is congruent with conformity (Schwartz, 2001). This understanding of the way values interact is significant to this study because once the findings from the questionnaires have been analysed, if a student were found to value Hedonism, according to the PVQ, this value likely conflicts with the values Tradition and Conformity. As an example, then, if a person expressed Universalism as a strong value, there would be a mismatch with that individual's values and the values such as Power.

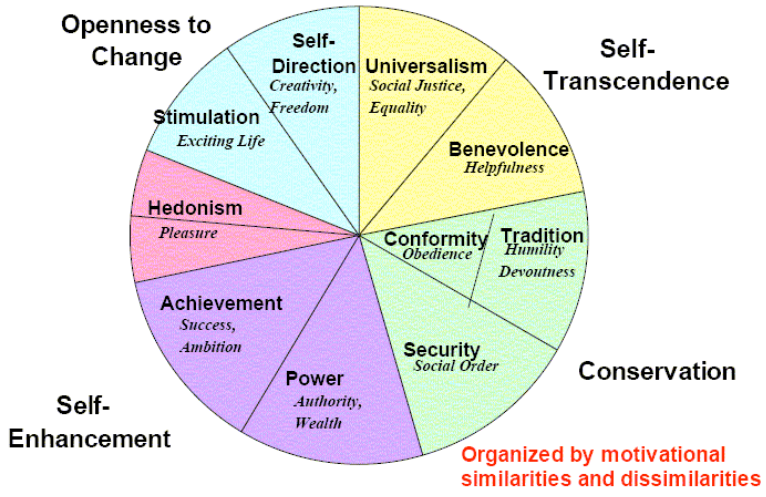



Figure 2.5 – Schwartz's theoretical model of relations among the ten values constructs (Schwartz, accessed 2014, p.4)

Of some relevance to this study is the literature that claims that Schwartz's values can also be used to identify national (as well as individual) values. Jones (2009), whose research is reviewed in a previous section, explicitly references the

work of Schwartz when discussing the notion of having national values. Her research draws upon Schwartz's pan-cultural research when providing support for these national values. The research conducted by Schwartz and Bardi (2001) finds that Australia's values are the same as the values of 12 other countries, as well as near-representative groups from another 56 countries. The findings were that the values Benevolence, Self-direction and Universalism were consistently deemed as most important from highest to third highest respectively. Of least importance were the values Power, Tradition and Stimulation from least important to third least important respectively, with the values of Security, Conformity, Achievement and Hedonism ranked from fourth to seventh respectively. However, ultimately, one's values orientations are reflective of the individual's heritage, personal experiences, social locations, and enculturation.

Also addressed as part of this research were the values orientations of teachers. Across the study approximately 14000 teachers from 56 countries were surveyed, utilising the Schwartz Value Survey, with this research sited by Schwartz and Bardi of particular interest as teachers are firstly one of the largest occupational groups and that they play a significant role in the transmission of values. The findings from this particular section of the research were that the teachers ordered the values in the following order from highest to lowest: Benevolence, Self-direction, Universalism, Security, Conformity, Achievement, Hedonism, Tradition, Stimulation and Power. While this order is almost identical to the rankings from the national studies, it provides interesting information around the types of values that are indirectly being transmitted by teachers in schools, when teaching Values Education programs.

Hofmann-Towfigh's (2007) research, which is similar to the research being conducted for this study, uses the Schwartz value theory and subsequently the PVQ.

His research suggests that just as the attitudes and ideals, instruction and curriculum implementation varies from one school to the next, so will the values base for a school. However, the research also found that while the values base of individual schools may be different, the attempts at implementing a Values Education program between schools are similar. This research indicates that most schools convey the particular values upheld by that institution as part of their 'general' school programs. Hofman-Towfigh's research also outlines that, be it explicit or implicit, most schools indeed have a set of established 'principles' or 'rules', which ensure that values are developed within their students. In contrast to Hill (2004), the research then suggests that while some schools do offer an explicit Values Education program as part of their curriculum, this is not necessarily the norm and that rather schools rely on the "shaping influence of the atmosphere of the school" (Hofmann-Towfigh, 2007, p. 456). However, Hofmann-Towfigh's research was confined to six German schools during the course of one school year. While there is much literature on 'best' and 'next' practice in Values Education conclusions around what is in fact 'common' practice in Values Education, it is often very diverse across the span of the research. Hofmann-Towfigh does, however, acknowledge that there has been little study into whether a school's private, public or religious in affiliation makes a difference with regards to the Values Education program employed and the effectiveness of that particular program.

Hofmann-Towfigh also outlines the development and changes in students' values during adolescence. This study was undertaken in Germany over the course of one school year. 719 students between the ages of 11 and 21 (356 girls and 363 boys) across six schools – two public schools, two private schools and two religiously affiliated schools – took part in the study. The students were tested using

The Schwartz PVQ once at the beginning of the school year, and then 10 months later at the end of the school year. This research, with its rigorous use of the PVQ instrument, strongly informed the choice of questionnaire that will be employed in this research study: the PVQ.

Similar to the research of Hofmann-Towfigh (2007) is the research of Tulviste and Tamm (2014) which also used the Schwartz values theory and the Schwartz PVQ to measure changes in the values of 575 adolescents across the course of one year. While this research utilised the 21 item version of the PVQ it is important to note that the research being conducted and discussed in this document used the original 40 item version of the PVQ. In addition to the research of Hofmann-Towfigh, this research conducted by Tulviste and Tamm also then compared the values priorities of the adolescents to the pan-cultural values of adults as determined by the work of Schwartz and Bardi (2001). The findings of the research conducted by Tulviste and Tamm, therefore, has key importance to the current research being conducted and discussed in this document as it provides further insight into the values orientations of adolescents as opposed to those of adults. In addition to this, the research was first conducted when the students entered the 7$^{th}$ grade and secondly when they entered the 8$^{th}$ grade, therefore, the age of the participants in this research is similar to the age of the participants (Grade 8 girls) in the research being conducted in this document. This is important as the research of Tulviste and Tamm recognises that this, being adolescence, is considered to be the formative period of values.

The findings of the research conducted by Tulviste and Tamm was that there was a difference in the values orientations of the adolescents in that they placed more importance on the values of Hedonism and Stimulation than the adults in the pan-

cultural research did. In this research it was found that the adolescents placed most importance or most strongly identified with the value Hedonism and secondly with the value Stimulation. This was in stark contrast to the pan-cultural research as it was found that adults valued Hedonism 8th and Stimulation 9th. Ranked next were the values Benevolence and Self-Direction, followed by Universalism, Achievement, Security, Conformity, Tradition and Power, from most strongly identified with through to least strongly identify with. The findings from the research of Tulviste and Tamm will be discussed in relation to the research being conducted in this document in Chapter Five.

Also of key interest to the research being undertaken in this document is the relationship between gender and values orientations. The research of Schwartz and Rubel (2005) explicitly investigated these differences. The findings of this research were that, while small, differences between females and males did exist in the importance placed on individual values. In this research, it was found that males placed more importance on the values Power, Stimulation, Hedonism, Achievement and Self-Direction than women did, and that women placed more importance on the values Benevolence and Universalism. However, there was found to be no difference for the values Tradition and Conformity. These findings were also supported by the research of Dirilen-Gumus & Buyuksahim-Sunal (2012). In this research, 125 female and 106 male Turkish students were surveyed using the 40 item PVQ. In line with the literature, it was predicted that the females would have a stronger identification with the values Universalism, Benevolence and Security than the males. While the results of the PVQ matched these predictions, in addition to this, the value Hedonism was also found to be strongly identified with by the females. The findings from this literature is of importance to the research being conducted in

this document due to the nature of the study, and subsequently as the research is being conducted with girls. Therefore, gender differences will be taken into account when discussing the findings of the research.

## 2.6 SUMMARY AND IMPLICATIONS

Firstly in this Chapter, an overview of the literature surrounding the National Framework for Values Education in Australia (2005) was presented. Key findings from this literature were around the document's conception, including the funding portion of the project and the response of teachers to the systemic support provided to schools in the implementation of the document and Values Education programs within schools. Also of key importance was the historical and political context in which the document was constructed. These findings are of interest to this research as the literature around the conception of the document itself raised questions regarding the Nine Values for Australian Schools themselves, and their relevance or validity as 'Australia's values'. Therefore, with regard to this research, if there are questions raised in the literature regarding the values themselves and their validity, if the research shows that there is not a match between the values orientations of the Grade 8 girls and the Nine Values for Australian Schooling, indeed while these differences can be understood, the fact that they exist may not be relevant or of importance in the day-to-day lives of these Grade 8 girls or, more generally, girls. Also of interest was the funding provided to schools as part of the VES. This funding, while providing information around Values Education programs in schools, would have resulted in essentially an unrealistic picture. As this funding was not only provided for the documentation of current and established projects, however,

also the exploration and development of new Values Education programs within schools, the necessity for schools who received this funding would have resulted in and overall unrealistic view of the importance of values within schools and the efficacy of current programs. Finally, the reported reception by teachers to some of the systemic resources provided to schools to aid in the implementation of the Framework and the Nine Values for Australian Schooling, raises questions around to what extent lip service was played by schools in the implementation of these programs and to what extent these values actually live and breathe within schools. This finding has key implications for this research as, if it is found there is not a match between the values orientations of the Grade 8 girls and the Nine Values for Australian Schooling, it could be said that this disparity exists due to the initial reactions of teachers who are ultimately responsible for the day-to-day implementation of the Framework as well as engagement in schools of the document.

Next, an overview of the research around Values Education was presented. The use of Values Education programs within schools, to help build moral decision making capacity within girls and hence address educational, social and emotional challenges, was evaluated. The conclusions from this research are that while Values Education programs within schools can be used as an effective tool for building moral decision making capacity within students, there is no straightforward or simple approach. Many Values Education programs clearly advocated a 'two-pronged' approach to addressing these issues which built both 'moral action' capacity as well as 'moral thought'. Of key interest with regard to the research being conducted in this document was the finding that, in fact, Values Education programs can make a difference in the formation of an adolescent's values. Therefore, if it is found that the values orientations of the Grade 8 girls do match the Nine Values for Australian

Schooling, indeed the role that schools and Values Education programs within schools has played will have been an influencing factor. In contrast, if the opposite is in fact, the efficacy of teachers in delivering these programs and schools in their implementation should be considered as a reason.

Following this, the key issues facing girls during adolescence were discussed as well as the varying factors, which contribute to changes in values of adolescent girls. This literature is of key importance to the research being conducted in this document as Grade 8 girls are the focus of this study. It has been recognised that the social, emotional and educational issues facing girls during their youth are both complicated and complex, and as a result of the influences of peers, home, school, the media, communication and technology, personal values can change significantly throughout this period. Also indicated in the literature is that there is a distinct connection between religiosity and values orientations. This literature is of interest to the research being conducted in this document as, when examining the values orientations of the Grade 8 girls and if there is or is not a match between these values, as determined by the PVQ and Schwartz's values theory, and the Nine Values for Australian Schooling, it can therefore be said that there are a range of contributing factors. Another key finding stemming from this literature is the fact that this is a formative period for girls with regard to the development of their individual values. This too will be considered in the overall discussion of the research being conducted in this document.

Finally, the literature on the Schwartz values theory was discussed. This literature revealed some key findings pertinent to the research being conducted in this document. Firstly, that the Schwartz values theory and PVQ have been widely utilised in a range of research projects. This is an important finding for the research

being conducted in this document as it further validates the selection of the Schwartz values theory as the fundamental theoretical framework on which a significant portion of the research is based and, secondly, because it provides further justification for using the PVQ. Also of interest is the research around the difference between the values of adolescents and adults, as well as the gender differences in values orientations. This is of interest for the research being conducted in this document as the values orientations of the Grade 8 girls can be compared to the pan-cultural research which was conducted, either further validating the findings or raising questions which will be discussed in Chapter Five of this document. Similarly, the findings regarding the values orientations of Australians, as well as the values orientations of teachers, provides insight into the conception and validity of the Nine Values for Australian Schooling, as well as the potential implicit values being 'taught' in schools.

# Chapter 3: Methodology

## 3.1 INTRODUCTION

In this Chapter, the methodology utilised in this research is discussed in detail. This research was conducted in phases and is therefore a mixed method study. Firstly a thematic analysis was conducted on the National Framework for Values Education in Australian Schools (2005). Next, the Nine Values for Australian Schooling were matched to Schwartz's ten values constructs. Thirdly, a questionnaire, with the sample group being Grade 8 girls from one State High School in South East Queensland, was conducted. The Grade 8 girls from a State High School in South East Queensland were surveyed using the Schwartz PVQ in order to ascertain their values orientations as determined by Schwartz's values theory and in relation to Schwartz's ten values constructs. The responses of the participants were then matched to the Nine Values for Australian Schooling, and any differences in values were subsequently analysed and are discussed in Chapter Five of this document. The main reason that these methodological processes were employed in this study were to provide insight into which values are represented in the National Framework for Values Education in Australian Schools (2005). Therefore, it must be acknowledged that, in fact, the actual focus of this research is the National Framework for Values Education in Australian Schools as opposed to the Grade 8 girls.

This Chapter addresses the research approach adopted in this study in section 3.2; it also justifies the selection of that approach, as well as the selection of the

PVQ. In section 3.3, the sample that was used for this study is outlined. In section 3.4, the limitations and delimitations of the study will be addressed. The data analysis process is discussed in section 3.5 and, finally, the study will be summarised in section 3.6.

The main aim of this study is to determine which values are represented in the National Framework for Values Education in Australian Schools (2005) by examining the match or mismatch between one group of Grade 8 girls' responses to the Schwartz PVQ and, in essence, Schwartz's values theory and ten values constructs and the Nine Values for Australian Schooling, and to what these differences, if any, can be attributed. A study of this kind has not previously been undertaken.

The three research questions that have been addressed in this study are as follows:

1. Calling on Schwartz's ten values constructs as a conceptual framework for comparison, which values are reflected and foregrounded in the Nine Values for Australian Schooling as outline in the National Framework for Values Education in Australian Schools (2005)?
2. Is there a match between the values articulated in the Nine Values for Australian Schooling and those of contemporary young people, in this case a group of Grade 8 girls from one State High School in South East Queensland where Values Education is taught, as reported on the Schwartz PVQ?
3. To what can these differences in values, if any, be attributed?

As stated previously, as this is a mixed method study, both qualitative and quantitative methods have been employed. The qualitative research method employed is through the thematic analysis that is conducted on the National Framework for Values Education in Australian Schools (2005). To a lesser extent, member validation has also been utilised in order to justify the initial matching of the Nine Values for Australian Schooling with Schwartz's ten values constructs. The quantitative research method employed is in the form of a questionnaire – the Schwartz PVQ. The results of this questionnaire were analysed to ascertain the values orientations of the participants, in the case of this study, Grade 8 girls from a State High School in South East Queensland. Both the results of the PVQ and the thematic analysis provide insight into which values are, in fact, represented in the National Framework.

Outlined below, in detail, are the steps that were taken to conduct this research, as well as how the research questions and aim of the research, as stated previously, were addressed.

In the first stage of this research, permission was sought to use the PVQ. At the time that the research was conducted, the PVQ was not publically available. Therefore, having obtained the contact details of the author of the PVQ, Professor Emeritus Shalom H. Schwartz from The Hebrew University of Jerusalem, from one of his research publications, he was contacted by email. The email outlined the research that was to be conducted and requested that permission be granted to use the PVQ in the research. Permission was granted by the author of the PVQ via email and a copy of the PVQ IVF (Schwartz Portrait Values Questionnaire version four,

female), as can be seen in Appendix A, was also sent to the researcher by Professor Schwartz.

Once permission was gained to use the PVQ in the research, Ethics Approval was then sought from the Queensland University of Technology (QUT). Once Ethics approval was granted from QUT, an application was then submitted to Education Queensland to conduct the research at the site. Having had ethics approval granted by QUT, permission to conduct the research was sought from Education Queensland and the Principal of the site was approached with the QUT Participant Information Consent Form – Principal.

Concurrently, the thematic analysis of the National Framework for Values Education in Australian Schools (2005) was conducted, the findings of which are outlined in Chapter Four of this document. Also, the matching of Schwartz's ten values constructs and the Nine Values for Australian Schooling was considered, documented in a table, and validated. The matching was validated using the process of member validation in which five teachers, who have taught within the Framework for Values Education in Australian Schools (2005), were shown the descriptions for Schwartz's ten values constructs, and the definitions of the Nine Values for Australian Schooling, as well as the matchings. The findings of this are also discussed in Chapter Four of this document.

Following this, the Grade 8 girls from the selected State High School in South East Queensland were approached, at a school assembly, regarding their participation in the research. Participant Information – Students Forms, Participant Information – Parent Forms and Parent/Student Consent Forms, were sent home with the Grade 8 girls who were present on the day. The Grade 8 girls who returned the

Parent and Participant Informed Consent forms were then approached to complete the PVQ during a personal development lesson.

Having been approached during the pastoral care lesson, the Grade 8 girls were then invited to complete the PVQ in the school library. As they arrived, a colleague checked that they had handed in the Parent and Participant Informed Consent form, by checking their name against a list, gave them the PVQ to complete, and explained the instructions. It was reported by the colleague that it took between 10 and 15 minutes for the Grade 8 girls to complete the PVQ. Only two of the participants asked clarifying questions regarding the questionnaire. One participant asked if it was okay that they did not put an 'X' in the box as indicated in the instructions, and another asked for clarification around item 20 of the PVQ 'Religious belief is important to her. She tries hard to do what her religion requires.' by asking what to put if they are not religious. The colleague instructed the participant to indicate if that portrait was, therefore, like them or not like them, and it was reported by the colleague that the participant continued the questionnaire. The Grade 8 girls were then asked to return the questionnaires, without their names or any identification on them, to the colleague. The colleague then delivered the questionnaires for analysis.

Having received the completed PVQs from the colleague, the responses of those participants, to the PVQ, were analysed subsequently resulting in details of the values orientations of the Grade 8 girls being ascertained. In doing so, the values orientations of contemporary young people, specifically Grade 8 girls in this one school are determined, particularly pertaining to the second of the research questions being addressed in this study. These responses and the analysis process and findings are discussed and considered in Chapters Four, Five and Six of this document.

Subsequently, these findings were analysed and matched against the Nine Values for Australian Schooling stated in the National Framework for Values Education in Australian Schools (2005) and, in doing so, insight is provided into the first two research questions, calling on Schwartz's ten values constructs as a conceptual framework for comparison, which values are reflected in the Nine Values for Australian Schooling as outline in the National Framework for Values Education in Australian Schools (2005) and is there a match between the values articulated in the Nine Values for Australian Schooling and those of contemporary young people, in this case a group of Grade 8 girls from one State High School in South East Queensland where Values Education is taught, as reported on the Schwartz PVQ? In order to match the Nine Values for Australian Schooling and the values orientations of the Grade 8 girls, as determined by their responses to the PVQ, the table containing the matched values, which is detailed in Chapter Four, was used.

These findings are then discussed and analysed, in relation to the matching and reasons provided, by drawing on the literature, for both the matches between the values orientations of the Grade 8 girls and the Nine Values for Australian Schooling, as well as for those values orientations where there is not a match. Through this analysis and discussion, the final research question, to what can these differences in values, if any, be attributed, is addressed.

## 3.2 RESEARCH METHOD AND TECHNIQUE

As discussed in section 3.1, as a mixed method study, thematic analysis as well as a questionnaire, were utilised in this research. Thematic analysis was first utilised in

order to gain insight into the latent and explicit themes within the National Framework for Values Education in Australian Schools (2005). The questionnaire, the PVQ, was used to provide insight into the values of contemporary young people, specifically in this case, Grade 8 girls from the selected State High School. The result of the questionnaire were then matched against the Nine Values for Australian Schools outlined in the National Framework for Values Education in Australian Schools (2005), and analysed for its significance. These research methods that were employed – thematic analysis and the questionnaire utilised, the PVQ – will be discussed in the next sections of this Chapter respectively.

### 3.2.1 Thematic Analysis

Thematic analysis has been selected as one of the dominant methodological processes in this instrumental case study as it is a widely used analytical approach by case study researchers in that it can provide insightful interpretations of texts while still being contextually grounded (Mills, 2010). Thematic analysis has also been selected as it moves beyond counting individual words or phrases, and requires the focus of the analysis to be on both identifying and describing implicit and explicit ideas within data sets, in the case of this research, the National Framework for Values Education in Australian Schools (2005) (Guest, MacQueen & Namey, 2012). In the first stage of this process, the National Framework, including the Nine Values for Australian Schools and their definitions, were read multiple times and initial concepts were documented. The key features of the document were then coded. Next, the codes were reviewed and sorted into potential themes. The themes were then reviewed. Finally, through ongoing analysis, the specifics of each theme were

refined and a greater understanding of which values are represented in the National Framework and the Nine Values for Australian Schooling, was made evident. In short, throughout this process, both the National Framework for Values Education in Australian Schools (2005) and, subsequently, the Nine Values for Australian Schooling will be analysed for recurrent themes, topics and relationships (Guest, MacQueen & Namey, 2012).

### 3.2.2 Schwartz Portrait Values Questionnaire (PVQ)

The questionnaire used in this study was the Schwartz PVQ. The participant response rate to the questionnaire is openly reported in this Chapter and was monitored throughout the course of the study (Creswell, 2008). The Schwartz PVQ is a questionnaire that is made up of short hypothetical 'verbal portraits' of different people. Each of the individual portraits describes that particular 'person's' goals, aspirations or wishes that directly respond to a specific value. The PVQ contains closed questions in which the participants are asked to respond on a 6-point asymmetric unipolar categorical scale, to what extent they identify with the given statements. The asymmetric unipolar categorical scale is as follows and asks girls to consider value-statements, asking them to respond to them using the following standard questions: 1 very much like me; 2 like me; 3 somewhat like me; 4 a bit like me; 5 not like me; 6 not at all like me. The statements provided are short verbal exemplars, including short fictional narratives describing a fictitious girl's goals, aspirations or wishes that relate directly to an individual value (Knoppen & Saris, 2009). It is then inferred from the participant's responses, and from their 'self-reported' similarity to that person, their particular values orientation.

The PVQ is specifically designed to compare oneself to others as opposed to comparing others to oneself. When the focus is on the aspects of the self, the participant may be inclined to consider the other elements or self-characteristics to which they have access. Similarly, it asks the participant to identify with the goals or aspirations of the 'person' as opposed to their character or personality traits. In doing so, it acknowledges that people who value a particular goal do not necessarily embody that particular personality trait and, in reverse, those who embody a particular personality trait do not necessarily value that particular goal. This can easily be seen in the examples of ambition, wisdom and obedience, which are both goals and personality traits. A clear example is that people who value creativity in life may not actually see themselves as creative. Similarly, a person who is creative may not value creativity as a guiding principal in their life. In short, the PVQ allows participants to respond about their values, without specifically identifying values as the topic of investigation.

Schwartz and his colleagues developed the individual questions in the PVQ in three ways. Firstly, portraits were built from each of the conceptual definitions of each of the values, as seen above. For example, Schwartz et al. (2001) state that: "the definition of achievement led to, It's very important to him to show his abilities. He wants people to admire what he does." (p. 524). It is important at this point to note that the PVQ uses gender specific pronouns. This is important as it enables the participant to more closely relate to the 'portrait' than if the pronouns were for the opposite gender. Secondly, many of the questions from the Schwartz Values Survey (SVS) were paraphrased, by Schwartz and his colleagues, to reflect the portrait of a person as opposed to values statements. Third, and finally, the abstract phrases in the SVS were rewritten, by Schwartz and his colleagues, to be more concrete. By using

these guidelines, many portraits were then generated. These statements were then randomly ordered, only ensuring that each statement intended to represent a specific value was separated by at least three questions.

The level of language of the PVQ was also simplified until 11-year-old girls in Uganda, Canada and Israel were able to understand and interpret all items (Schwartz, 2001). The Schwartz PVQ is located in Appendix A of this document.

One of the main reasons for using PVQ is that the instrument was used successfully in Hofmann-Towfigh's (2007) research project. As this research project also focuses on Values Education there is a clear link between the intentions of this research project and the previously mentioned one, in measuring the values orientations of students. Similarly, the motivation for using the PVQ as opposed to other surveys by Schwartz is that Schwartz (2001) has specifically used the PVQ with girls of a similar age to the girls that will be participating in this study (Hofmann-Towfigh, 2007).

Also, the PVQ has been used across a variety of cultures and is believed to describe values that are universal. Finally, as previously discussed the main reasons for using the PVQ as opposed to the SVS or the Schwartz European Social Survey value scale (ESS), is that the complexity and abstractness of the SVS has prevented its use in youth younger than 15 years of age (Schwartz et al., 2001). Similarly, the ESS was designed as part of the European Social Survey research project. Also, the PVQ is concrete and simple, according to Schwartz et al. (2001, p.523), and can be completed by preadolescents in 7 to 10 minutes. While there is some debate around the use of the PVQ with children younger than 11 years old, the age of the participants does not pose a problem for this current research (Doring, 2010). The

positives for this study are that the participants will be more inclined to do the survey if it does not take long to complete.

## 3.3 SAMPLE

The State High School in South East Queensland that was selected as the site of this study is a co-educational high school on the very far northern outskirts of Brisbane. It is a relatively new State High School, being only a few years old. While the school has a majority white, Anglo-Saxon, and English speaking student population, and a relatively low percentage of students with English as a second language or with Indigenous or Torres Strait Islander heritage, the school, at the time of this research, had an Index of Community Socio-Educational Advantage (ICSEA) value of 969 with 1000 being the average ICSEA value (My School, 2013). An ICSEA value is a value given to schools which measures the socio-educational advantage of that particular school. The ICSEA scale was developed in order to make comparisons about schools (particularly with regard to their performance in Literacy and Numeracy) and was developed based on a substantial body of research evidence which indicates that the educational performance of students as well as other factors have a direct correlation with particular family characteristics, including parental educational level and occupation as well as school characteristics such as location and the socio-economic background of its students. While this ICSEA value means that the site is below average in relation to the ICSEA value of all schools in Australia, it is not substantially below average. Therefore, while it could be said that as the site has a below average ICSEA value the comparability of the study could be limited to only Grade 8 girls from schools with a similar ICSEA value, as it is not

significantly below average, the results from this site will provide an interesting insight into the values orientations of girls from State High Schools in South East Queensland and more specifically on the northern outskirts of Brisbane. The limitations and delimitations of this study will be acknowledged and discussed in more detail in this Chapter.

In this study the participants consisted of Grade 8 girls from a State High School in South East Queensland. All Grade 8 girls at the school were given the opportunity to respond to the questionnaire. Approximately 80 Grade 8 girls currently attend this high school. 76 Grade 8 girls were present on the day the previously stated forms were handed out, please refer to section 3.1.

By the nominated day on which the research was conducted, 43 Grade 8 girls had returned the Parent and Participant Informed Consent forms to the nominated teacher. These girls were then approached to complete the questionnaire (PVQ) during a pastoral care lesson. Of the 43 Grade 8 girls who had returned the Parent and Participant Informed Consent form, 41 completed the questionnaire. It is unknown if the two Grade 8 girls who had returned the Parent and Participant Informed Consent form and were unaccounted for, were absent on the day the PVQ was conducted or chose to withdraw their participation by not completing the questionnaire. However, by having 41 Grade 8 girls participate in the research, subsequently completing the PVQ, this meant that approximately 53% of the Grade 8 girls given the opportunity to take part in the research participated. With approximately 53% of eligible participants taking part in the research, generalisations can therefore be made regarding the values orientations of the Grade 8 girls from the selected State High School in South East Queensland, hence fulfilling the purpose of the site as the selected State High School.

## 3.4 LIMITATIONS AND DELIMITATIONS

In this section, the limitations and delimitations of the study are addressed. One of the main delimitations of this research was that the research was conducted at only one site and, by the participant sample, limited to only Grade 8 girls. The focused scope of this research, however, allowed for a 'deeper dive' into a specific cohort of girls in a specific school and, while limited, provides an interesting snapshot into the relationships between one group of girls' values and the Nine Values for Australian Schooling. Hence, further insight into which values are represented in the National Framework for Values Education in Australian Schools (2005) was uncovered.

Also, with regard to the delimitations of the study, the use of the PVQ as the questionnaire that we used should be acknowledged. While there are some studies that raise questions more specifically with regard to the Schwartz values theory, the main criticism is that the values constructs are generalisable (Hinz, Brahler, Schmidt & Albani, 2005). While possibly an issue in other studies, this could perhaps be deemed an advantage in this study as the values orientations of the Grade 8 girls will be matched against what are, in fact, very generalised Australian Schooling values. Finally, as the questionnaire can generally be completed in ten minutes, this does not prove to be a limitation that may normally be found with other questionnaires.

The main limitation is the lack of transferability of this study. As this study will only be done on one site, the results of the questionnaire could not be assumed to represent all Grade 8 girls, but rather just Grade 8 girls at this particular State High School in South East Queensland. However, while there may be a lack of transferability in this research, there has not been a study of this nature completed at

this site, nor does there appear to be any reported studies of this nature in South East Queensland. Similarly, there does not appear to be any reported studies which compare the Nine Values for Australian schooling as stated in the National Framework for Values Education in Australian Schools (2005) against the values orientation of Australian students according to Schwartz's values theory and the PVQ. Therefore, whilst acknowledging the lack of transferability of this study, it does provide some insight into this particular gap in Australian Values Education research.

## 3.5 DATA ANALYSIS

For each item on the PVQ, the mean was then calculated as well as the standard deviation. Therefore, if the mean was a 5 for an individual rating, it could be said that the majority of girls identified that the individual item was 'not like me'. The overall score for each value is the mean of the raw ratings given to the individual items for each value. For each value there are between three and six individual items, depending on the complexity of the value. Standard Deviations were calculated to determine the spread of the results and therefore the extent to which the mean was a true reflection of the overall values orientations of the students for each of the ten values constructs.

The data analysis process employed in this research project was the method required in the analysis of the PVQ. In the majority of research that utilises the PVQ, this involves finding the mean responses for each of the ten values, as well as the standard deviation. Those values with the highest mean responses and lowest standard deviations, as can be seen in their ranking, were matched against the values

outlined in the National Framework for Values Education in Australian Schools (2005). In matching the strongest values orientations of the Grade 8 girls, according to their responses to the PVQ, against the nine values for Australian Schooling (2005), further insight was gained into which values are represented in the National Framework for Values Education in Australian Schools (2005). In addition, the values with low mean scores, as can also be seen in the ranking, are also discussed in Chapter Five.

## 3.6 SUMMARY

In summary, in the first stage of this research, permission was sought to use the PVQ in the research. Next, Ethics Approval was gained from QUT to complete the research, Parent Information and Participant Information documents were constructed, along with the Parent and Participant Informed Consent form. Subsequently, permission was sought and granted by Education Queensland to conduct the research at the site.

Concurrently, a thematic analysis of the National Framework for Values Education in Australian Schools (2005) was conducted. Subsequently, the Nine Values for Australian Schooling were matched against Schwartz's ten values constructs and this matching was justified by using member validation.

Next, the Grade 8 girls from a State High School in South East Queensland were invited to participate in the research and complete the PVQ, using the method discussed previously. The findings from the PVQ were then analysed. Finally, the

findings from that analysis will be matched against the Nine Values for Australian Schooling as outlined in the National Framework for Values Education in Australian Schools (2005) in order to provide further insight into which values are represented in the Framework by examining the self-reported values orientations of the Grade 8 girls from one State High School in South East Queensland.

In matching the values orientations of the Grade 8 girls, as identified by their responses to the PVQ, to the Nine Values for Australian Schooling, it will therefore be determined if there is a match between the values orientations of contemporary young people, specifically Grade 8 girls, in one State High School and the Nine Values for Australian Schooling, and, if not, to what these differences in values can be attributed, subsequently providing justification and answers to the research questions being addressed in this study.

# Chapter 4: Findings

## 4.1 INTRODUCTION

Firstly in this Chapter, the findings of the thematic analysis of the National Framework for Values Education in Australian Schools (2005) are presented. These findings provide key insights into which values are represented in the Framework. Next, the matching of Schwartz's ten values constructs and the Nine Values for Australian Schooling are presented in section 4.3 of the document. Following this, the results from the questionnaire are presented. The questionnaire that was used was the Schwartz PVQ. This questionnaire was selected and employed as one of the dominant research approaches because the study sought to gain further insight into which values are represented in the National Framework by determining the values orientations of Grade 8 girls and ascertaining if there is a match between their self-reported values and the Nine Values for Australian Schooling as presented in the Framework. In section 4.4, the results are presented for the values Conformity, Tradition, Benevolence, Universalism, Self-Direction, Stimulation, Hedonism, Achievement, Power and Security. The mean and standard deviation for each individual question item within that value will first be presented followed by an overall mean and standard deviation. A brief definition will also be given for each of the values constructs, according to Schwartz's ten values constructs. Also in this section, the ten values constructs will be ranked from the value that the Grade 8 girls most identify with through to the least. The results from the Chapter will be summarised in section 4.5, and the remainder of the document outlined.

In presenting these results, the first two research questions of this study will be addressed.

1. Calling on Schwartz's ten values constructs as a conceptual framework for comparison, which values are reflected and foregrounded in the Nine Values for Australian Schooling as outline in the National Framework for Values Education in Australian Schools (2005)?

2. Is there a match between the values articulated in the Nine Values for Australian Schooling and those of contemporary adolescents, particularly a group of Grade 8 girls from one State High School in South East Queensland where Values Education is taught, as reported on the Schwartz PVQ?

## 4.2 THEMATIC ANALYSIS OF THE NATIONAL FRAMEWORK FOR VALUES EDUCATION IN AUSTRALIAN SCHOOLS

As required in thematic analysis, firstly the document being analysed, The National Framework for Values Education in Australian Schools (2005), which includes the Nine Values for Australian Schools, was engaged with repeatedly, and initial analysis of the document was conducted. Next, these findings were coded and it was found that three key themes, pertinent to this research, had emerged in the document: 4.2.1 – the latent and implicit privileging of certain values throughout the Framework, 4.2.2 – desired outcomes for students, and 4.2.3 – roles and responsibilities, which included sub-themes around the role of the Australian

government, the role of schools, and the role of families. In this section, the meaning behind each theme is presented as well as key examples from the document.

### 4.2.1 Implicit privileging of values

The first theme that emerged throughout the document was around the implicit privileging of certain values, from the Nine Values for Australian Schooling, over others. While it is explicitly stated in the National Framework for Values Education for Australian Schools that the Nine Values for Australian Schooling "have emerged from Australian school communities and from the National Goals for Schooling in Australia in the Twenty-First Century (and that) they are presented [below] in alphabetical order and not in any rank order of importance" (National Framework for Values Education in Australian Schools, 2005, p. 4), the research of Schwartz tells us that people do, in fact, order values in relative importance when assessing them. Similarly, through coding the document for these key words, it has been uncovered that there is a latent privileging of some of the Nine Values for Australian Schooling, due to their emphasis throughout the document.

As an example, the value Care and Compassion is mentioned four times throughout the document; however, care, in essence, as a value is also mentioned in the definition for Responsibility, in the context of taking 'care' of the environment. Therefore, there is a latent privileging of the value Care throughout the Framework. Similarly, the values of Respect and Fair Go are also additionally discussed throughout the document and explicitly mentioned when introducing the Nine Values for Australian Schooling. Also, mentioned five times throughout the document, and

implicitly privileged over other values, is the value Understanding; however, not its counterparts Tolerance and Inclusion.

However, perhaps of most importance is the significant privileging of Responsibility as a value, which is referenced 13 times throughout the document, in stark contrast to the three times that each of the other values is mentioned. While mentioned in a variety of contexts, this nonetheless sends an implicit message to schools around the relative importance of each of the Nine Values for Australian Schooling.

### 4.2.2 Outcomes for students

The second key theme that emerged throughout the document was around the outcomes for students that would result from the effective implementation of the National Framework for Values Education in Australian Schools (2005), and subsequently and implicitly the intent behind the document itself. This is evidenced in multiple statements throughout the document, with 32 references being initially coded. This theme is of importance to this research as it clearly made evident both the explicit and implicit desired outcomes of the effective implementation of the Framework, within schools, in influencing the values orientations of students to align with the Nine Values for Australian Schooling. In discussing the principles for Values Education in Australian schools, it is explicitly stated that:

> "education is as much about building character as it is about equipping students with specific skills;" (National Framework for Values Education in Australian Schools, 2005, p. 1).

This statement clearly and explicitly states that the intent behind the document is that students will choose to act in a certain way in their everyday lives, both inside and outside of school, and that this will be directly influenced by their schools implantation of Values Education programs. Also, supporting this notion is the statement that:

> "values based education can strengthen students' self-esteem, optimism and commitment to personal fulfilment; and help students exercise ethical judgement and social responsibility; and…that parents expect schools to help students understand and develop personal and social responsibilities." (National Framework for Values Education in Australian Schools, 2005, p.1).

The implicit message behind this statement is that Values Education programs within schools, and in essence their effective implantation of this document, will not only be able to 'positively' influence the behaviour of students but also in addressing the current 'panic discourse' that exists, specifically around adolescent girls, as discussed in Chapter Two.

In conclusion, this theme uncovered the both latent and overt messages that the effective implementation of the National Framework for Values Education in Australian Schools (2005) within schools and the instilling of the Nine Values for Australian Schools in students, would result in positive social, emotional and educational outcomes for students.

### 4.2.3 Roles and responsibilities

The second theme that arose throughout the document was around the roles and responsibilities of key stakeholders in the implementation of Values Education and the influencing of the values orientations of students. This theme was of interest to this study as it directly relates to the third research question being addressed. This theme consisted of three subthemes: the role of the Australian government, the role of schools, and the role of families. The first of these subthemes, regarding the role of the Australian government, is evidenced throughout the document; however, with varying implicit messages. In one instance, it is stated that "effective Values Education is an explicit goal of schooling that promotes Australia's democratic way of life" (National Framework for Values Education in Australian Schools, 2005, p.5). This implies that it is through the implementation of the Framework and Values Education programs that students will gain the skills and understanding, discussed previously, and appreciation of what it means to live under a democratic government and, subsequently, identify with these values. However, concurrently, throughout the Framework, this theme has uncovered an implicit distancing of the Australian government in their responsibility towards the actual instilling of the Nine Values for Australian Schooling and that rather, 'their job is done' and that is now the responsibility of schools to ensure that students identify with and enact on this set of values.

This implicit distancing of responsibility from the Australian government in the effective implementation of the Framework, as a key theme throughout the document, onto schools, is evidenced throughout much of the first part of the document in which it is stated that "the Australian Government is providing funding of $29.7 million over four years to help make values education a core part of Australian schooling" (National Framework for Values Education in Australian

Schools, 2005, p.3). While this may, on the surface, appear to be supportive of schools, the manner in which the funding was to be used was, within certain boundaries, driven by schools. This is subsequently supported by the finding that, when coded, the role and responsibility of schools in the implementation of the Framework and instilling of the Nine Values for Australian Schooling in students, was referenced over 50 times throughout the document.

Also of key interest, particularly to this research, that emerged from the theme, was the responsibility placed on families, parents and caregivers in the transmission of values orientations. This can clearly be seen through the statement "parents, caregivers and families are the primary source of Values Education for their children but they expect support from schools in this endeavour" (National Framework for Values Education in Australian Schools, 2005, p.2).

Therefore, the latent message that has been uncovered in this theme is that it is the responsibility of both schools and families, and not the Australian government who 'developed' these values and initiated the Framework, to 'positively' influence the values orientations of students to align with the Nine Values for Australian Schooling. Also, particularly in the case of this research, if differences exist between the values orientations of the Grade 8 girls and the Nine Values for Australian Schooling, the role of the school and the family on influencing these values should be examined.

## 4.3 MATCHING OF SCHWARTZ'S TEN VALUES CONSTRUCTS AND THE NINE VALUES FOR AUSTRALIAN SCHOOLING

Firstly, in order to justify the matches listed in Table 4.3, and in addition to the explanations provided in Table 4.3, additional work by Schwartz regarding the ten values constructs and all that each individual one encompasses, was consulted. This information can be seen in Figure 4.3a and Figure 4.3b. Similarly, as claimed by Schwartz, "It is possible to classify virtually all the items found in lists of specific values from different cultures, into one of these ten motivationally distinct basic values" (Schwartz, 1994, p.23). However, this having been said, the matching of the Nine Values for Australian Schooling with Schwartz's ten values constructs did prove challenging. While the process used to justify the matching, and the subsequent outcome, is outlined in this section, the finding that some of Schwartz's ten values constructs are not represented in the Nine Values for Australian Schooling and both the values Honesty and Trustworthiness as well as Integrity, which were initially much more difficult to match, will be discussed in Chapter Five of this document. Initially, in order to match both the values Honesty and Trustworthiness as well as Integrity from the Nine Values for Australian Schooling, further literature by Schwartz was consulted, in addition to the definitions for each of the ten values constructs. As such, while the value construct Benevolence does not, in its definition refer to being honest or trustworthy, when in fact the 'Exemplary values' of Benevolence are reviewed it can be seen that 'Honest' is actually included (Schwartz., 1994, p. 22). This can be seen in Figure 4.3a below. Similarly, when unpacking the meaning of Integrity, it can be seen that there is a match between the definition of Integrity as outlined in the Nine Values for Australian Schooling and the sub values listed under Conformity in Figure 4.3b below. Also, with the value Security from Schwartz's ten values constructs, when examining the information in both Figure 4.3a and Figure 4.3b, it can be seen that by Schwartz's definition there is

a match with the value Understanding, Tolerance and Inclusion from the Nine Values for Australian Schooling. While a more subjective definition of Security might be quite different (e.g. Security as defined as a desire for safety or a cautious approach to life), by Schwartz's definition, Security is linked to the desire for a safe or tolerant society. Hence, while to some this matching may initially seem counter-intuitive or puzzling, it is Schwartz's definitions, with their long-proven validity and reliability that are used here. The complexities of this matching are discussed in more detail in Chapter Five. It is also important to note at this point, that the circular nature of the values (see Figure 2.5) indicates that there is overlap between the values and that it can be difficult to see subtle similarities and difference, particularly near the boundaries of each value, and that there can be overlap in meaning. This is why some of the Nine Values for Australian Schooling, explicitly as a result of their broad definitions, are actually reflected in more than one of Schwartz's ten values constructs.

**Table 1.** Motivational Types of Values

| Definition | Exemplary values | Sources |
|---|---|---|
| Power: Social status and prestige, control or dominance over people and resources | Social power<br>authority, wealth | Interaction<br>Group |
| Achievement: Personal success through demonstrating competence according to social standards. | Successful<br>capable<br>ambitious | Interaction<br>Group |
| Hedonism: Pleasure and sensuous gratification for oneself. | Pleasure<br>Enjoying life | Organism |
| Stimulation: Excitement, novelty, and challenge in life. | Daring, varied<br>life, exciting life | Organism |
| Self-direction: Independent thought and action—choosing, creating, exploring. | Creativity, curious<br>Freedom | Organism<br>Interaction |
| Universalism: Understanding, appreciation, tolerance, and protection for the welfare of *all* people and for nature. | Broad-minded, social<br>justice, equality<br>Protecting the environment | Group*<br>Organism |
| Benevolence: Preservation and enhancement of the welfare of people with whom one is in frequent personal contact. | Helpful<br>Honest<br>Forgiving | Organism<br>Interaction<br>Group |
| Tradition: Respect, commitment, and acceptance of the customs and ideas that traditional culture or religion provide. | Humble, devout<br>Accepting my portion in life | Group |
| Conformity: Restraint of actions, inclinations, and impulses likely to upset or harm others and violate social expectations or norms. | Politeness, obedient<br>Honoring parents and elders | Interaction<br>Group |
| Security: Safety, harmony, and stability of society, of relationships, and of self. | National security<br>Social order, clean | Organism<br>Interaction<br>Group |

*Note*. Organism: universal needs of individuals as biological organisms; Interaction: universal requisites of coordinated social interaction; Group: universal requirements for smooth functioning and survival of groups.

[a]Emerges when people come into contact with those outside the extended primary group, recognize intergroup interdependence, and become aware of the scarcity of natural resources.

Figure 4.3a – Schwartz's motivational types of values (Schwartz, 1994, p. 22)

**Table 3.** Empirical Locations of Each Value in Regions of Each Motivational Type (Percents): Based on SSA Two-Dimensional[a] Projections for 97 Samples[b]

| | | | | | |
|---|---|---|---|---|---|
| Power | | | Equality | 76 | (10) |
| Social power | 100 | | A world at peace | 75 | (7) |
| Authority | 97 | | Inner harmony | 48 | (28) |
| Wealth | 95 | | Benevolence | | |
| Preserving my public image | 64 | (32) | Helpful | 98 | |
| Social recognition | 62 | (36) | Honest | 94 | (6) |
| Achievement | | | Forgiving | 88 | (8) |
| Successful | 96 | | Loyal | 82 | (12) |
| Capable | 87 | | Responsible | 79 | (18) |
| Ambitious | 85 | | True friendship | 65 | (14) |
| Influential | 76 | (21) | A spiritual life | 57 | (35) |
| Intelligent | 66 | | Mature love | 53 | (22) |
| Self-respect | 36 | (4) | Meaning in life | 42 | (33) |
| Hedonism | | | Tradition | | |
| Pleasure | 98 | | Devout | 96 | |
| Enjoying life | 97 | | Accepting portion in life | 90 | (4) |
| Stimulation | | | Humble | 81 | (16) |
| Daring | 96 | (3) | Moderate | 76 | (22) |
| A varied life | 96 | (3) | Respect for tradition | 76 | (22) |
| An exciting life | 90 | (5) | Detachment | 48 | (15) |
| Self-direction | | | Conformity | | |
| Creativity | 95 | (3) | Politeness | 95 | (5) |
| Curious | 92 | (3) | Honoring parents and elders | 93 | (6) |
| Freedom | 84 | (5) | Obedient | 91 | (9) |
| Choosing own goals | 81 | (4) | Self-discipline | 85 | (14) |
| Independent | 78 | (9) | Security | | |
| Universalism | | | Clean | 87 | (8) |
| Protecting the environment | 93 | (3) | National security | 85 | (3) |
| A world of beauty | 93 | (4) | Social order | 81 | |
| Unity with nature | 90 | | Family security | 80 | (3) |
| Broad-minded | 86 | (10) | Reciprocation of favors | 75 | (9) |
| Social justice | 77 | (11) | Healthy | 57 | |
| Wisdom | 77 | (13) | Sense of belonging | 56 | (10) |

[a] In the Japan adult and Cyprus, Singapore and Slovak urban teacher samples, the 1 × 3 projection of the three-dimensional solution was used.

[b] Percent in regions adjacent to the primary region are shown in parentheses.

Figure 4.3b – Schwartz's ten values constructs and sub values from 97 samples (Schwartz, 1994, p. 33)

The following table outlines the match between the Nine Values for Australian Schooling and Schwartz's ten values constructs, as well as documents, in italics, explanations for each of the matches:

Table 4.3 – The matching of Schwartz's ten values constructs and the Nine Values for Australian Schooling

| **Schwartz's ten values constructs** | **Matches from the Nine Values for Australian Schooling** |
|---|---|
| **Security:** safety, harmony and stability of society, of relationships and of self. | **Responsibility:** Be accountable for one's own actions, resolve differences in constructive, non-violent and peaceful ways, contribute to society and to civic life, take care of the environment. |

*The value Security from Schwartz's ten values constructs matches with the value Responsibility from the Nine Values for Australian Schooling as can be seen in Figure 4.3b, the value Responsibility as the notion of Social order is reflected in being accountable for one's own actions. Similarly, the notion of harmony in the definition of Security is reflected in resolving differences in constructive, non-violent and peaceful ways as can be seen in the definition for Responsibility.*

| | |
|---|---|
| **Conformity:** restraint of actions, inclinations and impulses likely to upset or harm others and violate social expectations or norms. | **Integrity:** Act in accordance with principles of moral and ethical conduct, ensure consistency between words and deed. |

*Whilst Integrity was one of the more difficult values to match, and will be discussed in detail in Chapter Five of this document, the value Integrity from the Nine Values for Australian Schooling matches most closely with the values construct Conformity as Conformity is inclusive of Self-discipline, Honouring parents and elders,*

*Obedience and Politeness which are values consistent with acting in accordance with principles of moral and ethical conduct and ensuring consistency between words and deeds. Both these values are, in essence, reflective of doing the right thing because it is the right thing to do.*

**Tradition:** respect, commitment and acceptance of the customs and ideas that traditional culture or religion provide the self.

**Respect:** Treat others with consideration and regard, respect another person's point of view.

*The value construct Tradition matches clearly with the value Respect from the Nine Values of Australian Schooling as the value respect is explicitly mentioned in the definition of Tradition.*

**Benevolence:** preservation and enhancement of the welfare of people with whom one is in frequent personal contact.

**Care and Compassion:** Care for self and others.

**Honesty and Trustworthiness:** Be honest, sincere, and seek the truth.

**Understanding, Tolerance and Inclusion:** Be aware of others and their cultures, accept diversity within a democratic society, being included and including others.

*The value construct Benevolence matches with multiple values from the Nine Values for Australian Schooling due to the broad definitions of the three Values for Australian Schooling with which it matches. Firstly, it matches with the value Care and Compassion as this theme is echoed in the definition for Benevolence and also more explicitly in the broader descriptions of the value in Figure 4.3a and Figure 4.3b. Similarly, the value Honesty is explicitly mentioned in in Figure 4.3b as a motivational value which falls under the value Benevolence, hence indicating a match with Honesty and Trustworthiness from the Nine Values for Australian Schooling. Also, the value Understanding from the Nine Values for Australian*

*Schooling matches with Benevolence as Understanding, Tolerance and Inclusion as the sentiment of being included and including of others is reflected in preserving and enhancing the welfare of people with whom one is in frequent personal contact.*

| | |
|---|---|
| **Universalism:** understanding, appreciation, tolerance and protection for the welfare of all people and for nature. | **Understanding, Tolerance and Inclusion:** Be aware of others and their cultures, accept diversity within a democratic society, being included and including others.<br><br>**Fair Go:** Pursue and protect the common good where all people are treated fairly for a just society. |

*Similarly to Benevolence, Universalism was also found to match with multiple values from the Nine Values for Australian Schooling due to the broad nature of their definitions. This finding will be discussed in more detail in Chapter Five. Firstly, the value Universalism clearly matches with the value Understanding, Tolerance and Inclusion as these terms are explicitly mentioned in the definition of Universalism. Similarly the value Fair Go from the Nine Values for Australian Schooling matches with Universalism, as protecting the common good and ensuring all people are treated fairly is mirrored in the definition of Universalism.*

| | |
|---|---|
| **Self-Direction:** independent thought and action-choosing, creating, exploring. | **Freedom:** Enjoy all the rights and privileges of Australian citizenship free from unnecessary interference or control, and stand up for the rights of others. |

*The value construct Self-Direction was found to match with the value Freedom from the Nine Values for Australian Schooling as, in Figure 4.3a, Freedom is explicitly mentioned as an exemplary value within Self-Direction. While this seems an unlikely match, Schwartz's definition of Self-Direction encompasses the idea that to value freedom means to feel it in one's own control (or self-direction) to exercise that*

*freedom.*

| | |
|---|---|
| **Stimulation:** excitement, novelty, and challenge in life. | Nil |

*The value construct Stimulation was not found to match with any of the Nine Values for Australian Schooling. When looking at both the definition of Stimulation – excitement, novelty, challenge in life as well as the exemplary values, daring, varied life, exciting life, in Figure 4.3a, it was found that these values were not mentioned in any of the definitions for the Nine Values for Australian Schooling. This will be discussed in more detail in Chapter Five.*

| | |
|---|---|
| **Hedonism:** pleasure and sensuous gratification for oneself. | Nil |

*Similarly, the value construct Hedonism was not found to match with any of the Nine Values for Australian Schooling. This will be discussed in more detail in Chapter Five.*

| | |
|---|---|
| **Achievement:** personal success through demonstrating competence according to social standards. | **Doing Your Best:** Seek to accomplish something worthy and admirable, try hard, pursue excellence. |

*The value construct Achievement was found to match with the value Doing Your Best from the Nine Values for Australian Schooling as the definition for Achievement, as well as the motivational values in Figure 4.3a included in Achievement and the further information in 4.3b, include being capable, successful and ambitious, which are reflected in the definition of Doing Your Best in pursuing excellence equating with being capable and successful, and seeking to accomplish something worthy and admirable equating with ambition.*

| | |
|---|---|
| **Power:** social status and prestige, control or dominance over people and resources. | Nil |

*Finally, the value construct Power was not found to match with any of the Nine Values for Australian Schooling. This will be discussed in more detail in Chapter Five of this document.*

---

In order to further justify the matching of Schwartz's ten values constructs against the Nine Values for Australian Schooling, member validation was used. Five teachers were independently given Table 4.3, including the matching of Schwartz's ten values constructs and the Nine Values for Australian Schooling, as well as the explanations for each of the matchings, as documented in italics in Table 4.3. The five teachers who were selected were from a range of schools, all of whom have an explicit Values Education program and could, therefore, be said to work within the National Framework for Values Education in Australian Schools. The teachers also had a wide variety of roles within their schools from classroom teacher through to principal, and a wide range of experience from a first year teacher through to a teacher with over 30 years' experience.

Each teacher was asked to review the matching of the Nine Values for Australian Schooling and Schwartz's ten values constructs, as documented in section 4.3. The teachers were then asked to indicate if they agreed with the matching. Four out of five teachers indicated that they agreed with the matching with the fifth teacher indicating that the Schwartz values construct 'Power' could match with the Value for Australian Schooling 'Responsibility'; however, that this was probably not the intention behind the value 'Responsibility'.

In summary, as four out of five teachers agreed with the matching of the Nine Values for Australian Schooling and Schwartz's ten values constructs as outlined in the table in this section, it was determined that this would be basis for the matching of the two as will be discussed in Chapter Five.

## 4.4 RESULTS OF THE SCHWARTZ PORTRAIT VALUES QUESTIONNAIRE

### 4.4.1 Conformity

Conformity, as described by Schwartz as one of the ten values constructs, is defined as the restraint of actions, inclinations and impulses likely to upset or harm others and violate social expectations or norms.

The individual items from the Schwartz PVQ that corresponded with the value Conformity were items 7, 16, 28 and 36. The results for each of these individual items will be presented, as well as the overall score for Conformity, based on the mean of the raw ratings given to these items in the following table:

Table 4.4a – Conformity ratings

| Item no. | Statement | Raw rating mean | Standard deviation | Identified as |
|---|---|---|---|---|
| 7 | *She believes that people should do what they're told. She thinks people should follow rules at all times, even when no-one is watching.* | 3.53 | 1.5 | A bit like me |
| 16 | *It is important to her always to behave properly. She wants to avoid doing anything people would say is* | 3.3 | 1.6 | Somewhat like me |

| | | | | |
|---|---|---|---|---|
| | *wrong.* | | | |
| 28 | *She believes she should always show respect to her parents and to older people. It is important to her to be obedient.* | 2.8 | 1 | Like me |
| 36 | *It is important to her to be polite to other people all the time. She tries never to disturb or irritate others.* | 2.2 | 1.6 | Somewhat like me |
| | Conformity value overall | 2.8 | 1.6 | Somewhat like me |

### 4.4.2 Tradition

Tradition, as described by Schwartz as one of the ten values constructs, is defined as respect, commitment and acceptance of the customs and ideas that traditional culture or religion provides the self.

The individual items from the Schwartz PVQ that corresponded with the value Tradition were items 9, 20, 25 and 38. The results for each of these individual items will be presented, as well as the overall score for Tradition based on the mean of the raw ratings given to these items in the following table:

Table 4.4b – Tradition ratings

| Item no. | Statement | Raw rating mean | Standard deviation | Identified as |
|---|---|---|---|---|
| 9 | *She thinks it's important **not** to ask for more than what you have. She believes that people should be satisfied with what they have.* | 2.8 | 1.3 | Somewhat like me |
| 20 | *Religious belief is important to her. She tries hard to do what her religion requires.* | 4 | 2 | A bit like me |
| 25 | *She thinks it is best to do things in traditional ways. It is important to her to keep up the customs she has* | 3.7 | 1.5 | A bit like |

| | | | | |
|---|---|---|---|---|
| | *learned.* | | | me |
| 38 | *It is important to her to be humble and modest. She tries not to draw attention to herself.* | 2.7 | 1.3 | Somewhat like me |
| | Tradition value overall | 3.3 | 1.7 | Somewhat like me |

### 4.4.3 Benevolence

Benevolence, as described by Schwartz as one of the ten values constructs, is defined as preservation and enhancement of the welfare of people with whom one is in frequent personal contact.

The individual items from the Schwartz PVQ that corresponded with the value Benevolence were items 12, 18, 27 and 33. The results for each of these individual items will be presented, as well as the overall score for Benevolence, based on the mean of the raw ratings given to these items in the following table:

Table 4.4c – Benevolence ratings

| Item no. | Statement | Raw rating mean | Standard deviation | Identified as |
|---|---|---|---|---|
| 12 | *It's very important to her to help the people around her. She wants to care for their well-being.* | 2.2 | 1.3 | Like me |
| 18 | *It is important to her to be loyal to her friends. She wants to devote herself to people close to her.* | 1.6 | 0.9 | Like me |
| 27 | *It is important to her to respond to the needs of others. She tries to support those she knows.* | 2 | 1.2 | Like me |
| 33 | *Forgiving people who have hurt her is important to her. She tries to see what is good in them and not to hold a grudge.* | 2.8 | 1.7 | Somewhat like me |

| | | | |
|---|---|---|---|
| Benevolence value overall | 2.17 | 1.4 | Like me |

### 4.4.4 Universalism

Universalism, as described by Schwartz as one of the ten values constructs, is defined as understanding, appreciation, tolerance and protection for the welfare of all people and for nature.

The individual items from the Schwartz PVQ that corresponded with the value Universalism were items 3, 8, 19, 23, 29 and 40. The results for each of these individual items will be presented, as well as the overall score for Universalism, based on the mean of the raw ratings given to these items in the following table:

Table 4.4d – Universalism ratings

| Item no. | Statement | Raw rating mean | Standard deviation | Identified as |
|---|---|---|---|---|
| 3 | *She thinks it is important that every person in the world be treated equally. She believes everyone should have equal opportunities.* | 1.6 | 1 | Like me |
| 8 | *It is important to her to listen to people who are different from her. Even when she disagrees with them, she still wants to understand them.* | 2.4 | 1.5 | Like me |
| 19 | *She strongly believes that people should care for nature. Looking after the environment is important to her.* | 3 | 1.3 | Somewhat like me |
| 23 | *She believes all the worlds' people should live in harmony. Promoting peace among all groups in the world is important to her.* | 2.53 | 1.4 | Somewhat like me |

| | | | | |
|---|---|---|---|---|
| 29 | *She wants everyone to be treated justly, even people she doesn't know. It is important to her to protect the weak in society.* | 2.46 | 1.4 | Like me |
| 40 | *It is important to her to adapt to nature and to fit into it. She believes that people should not change nature.* | 3 | 1.5 | Somewhat like me |
| | Universalism value overall | 2.5 | 1.4 | Somewhat like me |

### 4.4.5 Self-Direction

Self-Direction, as described by Schwartz as one of the ten values constructs, is defined as independent thought and action-choosing, creating and exploring.

The individual items from the Schwartz PVQ that corresponded with the value Self-Direction were items 1, 11, 22 and 34. The results for each of these individual items will be presented, as well as the overall score for Self-Direction, based on the mean of the raw ratings given to these items in the following table:

Table 4.4e – Self-Direction ratings

| Item no. | Statement | Raw rating mean | Standard deviation | Identified as |
|---|---|---|---|---|
| 1 | *Thinking up new ideas and being creative is important to her. She likes to do things in her own original way.* | 2.7 | 1.2 | Somewhat like me |
| 11 | *It is important to her to make her own decisions about what she does. She likes to be free to plan and to choose her activities for herself.* | 1.9 | 0.9 | Like me |
| 22 | *She thinks it's important to be interested in things. She likes to be curious and to try to understand all* | 2.6 | 1.3 | Somewhat |

| | | | | |
|---|---|---|---|---|
| | *sorts of things*. | | | like me |
| 34 | *It is important to her to be independent. She likes to rely on herself.* | 2.53 | 1.5 | Somewhat like me |
| | Self-Direction value overall | 2.42 | 1.2 | Like me |

### 4.4.6 Stimulation

Stimulation, as described by Schwartz as one of the ten values constructs, is defined as excitement, novelty and challenge in life.

The individual items from the Schwartz PVQ that corresponded with the value Stimulation were items 6, 15 and 30. The results for each of these individual items will be presented, as well as the overall score for Stimulation, based on the mean of the raw ratings given to these items in the following table:

Table 4.4f – Stimulation ratings

| Item no. | Statement | Raw rating mean | Standard deviation | Identified as |
|---|---|---|---|---|
| 6 | *She thinks it is important to do lots of different things in life. She always looks for new things to try*. | 2.6 | 1.3 | Somewhat like me |
| 15 | *She likes to take risks. She is always looking for adventures.* | 2.48 | 1.5 | Like me |
| 30 | *She likes surprises. It is important to her to have an exciting life.* | 2.2 | 1.4 | Like me |
| | Stimulation value overall | 2.44 | 1.4 | Like me |

### 4.4.7 Hedonism

Hedonism, as described by Schwartz as one of the ten values constructs, is defined as pleasure and sensuous gratification for oneself.

The individual items from the Schwartz PVQ that corresponded with the value Hedonism were items 10, 26 and 37. The results for each of these individual items will be presented, as well as the overall score for Hedonism, based on the mean of the raw ratings given to these items in the following table:

Table 4.4g – Hedonism ratings

| Item no. | Statement | Raw rating mean | Standard deviation | Identified as |
|---|---|---|---|---|
| 10 | *She seeks every chance she can to have fun. It is important to her to do things that give her pleasure.* | 2 | 1.3 | Like me |
| 26 | *Enjoying life's pleasures is important to her. She likes to 'spoil' herself.* | 3 | 1.6 | Somewhat like me |
| 37 | *She really wants to enjoy life. Having a good time is very important to her.* | 1.6 | 0.9 | Like me |
| | Hedonism value overall | 2.2 | 1.4 | Like me |

### 4.4.8 Achievement

Achievement, as described by Schwartz as one of the ten values constructs, is defined as personal success through demonstrating competence according to social standards.

The individual items from the Schwartz PVQ that corresponded with the value Achievement were items 4, 13, 24 and 32. The results for each of these individual items will be presented, as well as the overall score for Achievement based on the mean of the raw ratings given to these items in the following table:

Table 4.4h – Achievement ratings

| Item no. | Statement | Raw rating mean | Standard deviation | Identified as |
|---|---|---|---|---|
| 4 | *It's very important to her to show her abilities. She wants people to admire what she does.* | 2.8 | 1.3 | Somewhat like me |
| 13 | *Being successful is important to her. She likes to impress other people.* | 3.1 | 1.5 | Somewhat like me |
| 24 | *She thinks it is important to be ambitious. She wants to show how capable she is.* | 2.8 | 1 | Somewhat like me |
| 32 | *Getting ahead in life is important to her. She strives to do better than others.* | 3.3 | 1.6 | Somewhat like me |
| | Achievement value overall | 3 | 1.3 | Somewhat like me |

### 4.4.9 Power

Power, as described by Schwartz as one of the ten values constructs, is defined as social status and prestige, control or dominance over people and resources.

The individual items from the Schwartz PVQ that corresponded with the value Power were items 2, 17 and 39. The results for each of these individual items will be presented, as well as the overall score for Power, based on the mean of the raw ratings given to these items in the following table:

Table 4.4i – Power ratings

| Item no. | Statement | Raw rating mean | Standard deviation | Identified as |
|---|---|---|---|---|
| 2 | *It is important to her to be rich. She wants to have a lot of money and expensive things.* | 4.1 | 1.7 | A bit like me |
| 17 | *It is important to her to be in charge and tell others what to do. She wants people to do what she says.* | 4.3 | 1.5 | A bit like me |
| 39 | *She always wants to be the one who makes the decisions. She likes to be the leader.* | 3.7 | 1.7 | A bit like me |
| | Power value overall | 4 | 1.4 | A bit like me |

### 4.4.10 Security

Security, as described by Schwartz as one of the ten values constructs, is defined as safety, harmony and stability of society, of relationships and of self.

The individual items from the Schwartz PVQ that corresponded with the value Security were items 5, 14, 21, 31 and 35. The results for each of these individual items will be presented, as well as the overall score for Security, based on the mean of the raw ratings given to these items in the following table:

Table 4.4j – Security ratings

| Item no. | Statement | Raw rating mean | Standard deviation | Identified as |
|---|---|---|---|---|
| 5 | *It is important to her to live in secure surroundings. She avoids anything that might endanger her safety.* | 2.9 | 1.4 | Somewhat like me |

| | | | | |
|---|---|---|---|---|
| 14 | *It is very important to her that her country be safe. She thinks the state must be on watch against threats from within and without.* | 2.6 | 1.4 | Somewhat like me |
| 21 | *It is important to her that things be organised and clean. She really does not like things to be a mess.* | 3.6 | 1.5 | A bit like me |
| 31 | *She tries hard to avoid getting sick. Staying healthy is very important to her.* | 2.3 | 1.5 | Like me |
| 35 | *Having a stable government is important to her. She is concerned that the social order be protected.* | 3.6 | 1.5 | A bit like me |
| | Security value overall | 2.9 | 1.5 | Somewhat like me |

### 4.4.11 Ranking the results of the PVQ

Using the overall mean scores for each of the values constructs, they have been ranked in the table below in order from the value which the Grade 8 girls most identified with – 'very much like me' – to the value that they least identified with – 'not at all like me'. The table below also includes the standard deviation for each values construct.

Table 4.4k – Rankings of Schwartz's ten values constructs from the value orientation which the Grade 8 girls most strongly identified with through to the value they least strongly identified with

| Ranking | Value | Mean | Standard Deviation | Level of Identification |
|---|---|---|---|---|
| 1 | Benevolence | 2.17 | 1.3 | Like me |
| 2 | Hedonism | 2.2 | 1.4 | Like me |
| 3 | Self-Direction | 2.42 | 1.2 | Like me |

| | | | | |
|---|---|---|---|---|
| 4 | Stimulation | 2.44 | 1.4 | Like me |
| 5 | Universalism | 2.5 | 1.4 | Between like me and somewhat like me |
| 6 | Conformity | 2.8 | 1.6 | Somewhat like me |
| 7 | Security | 2.9 | 1.5 | Somewhat like me |
| 8 | Achievement | 3 | 1.3 | Somewhat like me |
| 9 | Tradition | 3.3 | 1.7 | Somewhat like me |
| 10 | Power | 4 | 1.6 | A bit like me |

While, using the table above, each of the values constructs, their means and ranking will be discussed in relation to the matching of Schwartz's ten values constructs and the Nine Values for Australian Schooling in Chapter Five, from this it can be concluded that the Grade 8 girls most strongly identified with the values Benevolence, Hedonism, Self-Direction, Stimulation and Universalism. Similarly, the Grade 8 girls least identified with the values Power, Tradition, Achievement, Security and Conformity.

## 4.5 CONCLUSION

In conclusion, it was identified, through thematic analysis, that three themes of key importance to this research were evident throughout the document. These themes were secondly around the implicit message behind the intent of the document evidenced in the theme outcomes for students. Thirdly, the overt and hidden messages around the roles and responsibilities of key stakeholders, the Australian

government, schools and families in the instilling of values on students, and firstly, and perhaps most interestingly, that certain values, specifically the values Care, Respect, Fair Go, Understanding and, to a significant extent, Responsibility were in fact latently privileged through the document as a result of their frequency.

This implicit privileging of certain values was subsequently and further made evident through the matching of the Nine Values for Australian Schooling and Schwartz's ten values constructs, the findings of which were outlined in section 4.4 of this Chapter. However, in matching the values, not only was it confirmed that certain values, in this instance Care and Compassion and Understanding, Tolerance and Inclusion were privileged, there were also values which are deemed to be universal that were omitted from the document. The implications of this 'hidden curriculum', around which values are subsequently being taught to students, will be discussed in further detail in Chapter Five.

Subsequently, the mean of the raw ratings, as well as the standard deviation, for each individual item on the Schwartz PVQ was presented. These were presented in relation to the value with which they corresponded. The overall mean and standard deviation for each of the ten values constructs measured using the Schwartz PVQ was also presented. The values were then ranked from the value which the Grade 8 girls most identified with to the one they least identified with. The key findings of this will also be discussed in further detail in Chapter Five.

# Chapter 5: Discussion

## 5.1 INTRODUCTION

This study set out to determine which values are represented in the National Framework for Values Education in Australian Schools (2005) by examining the match or mismatch between one group of Grade 8 girls' responses to the Schwartz PVQ and, in essence, Schwartz's values theory and ten values constructs and the Nine Values for Australian Schooling and to what these similarities and differences can be attributed.

In order to determine this, three research questions were posed:

1. Calling on Schwartz's ten values constructs as a conceptual framework for comparison, which values are reflected in the Nine Values for Australian Schooling as outline in the National Framework for Values Education in Australian Schools (2005)?

2. Is there a match between the values articulated in the Nine Values for Australian Schooling and those of contemporary young people, in this case a group of Grade 8 girls from one State High School in South East Queensland where Values Education is taught, as reported on the Schwartz PVQ?

3. To what can any similarities and differences in values be attributed?

In Chapter One, an introduction to the research was given, and in Chapter Two the literature surrounding the research was addressed. In Chapter Three, the

methodology, including the utilisation of thematic analysis, matching of the values and a questionnaire, the Schwartz PVQ, to conduct this research was discussed, including the process and justification. In Chapter Four, the findings of the thematic analysis, as well as the Schwartz PVQ, were presented. These results were presented by detailing the mean and standard deviation of the raw ratings for each item on the PVQ in relation to the ten values constructs. The overall mean and standard deviation for each value was also outlined. The ten values were then ranked in order from the value that the Grade 8 girls most identified with to the value that they least identified with. Also, the matching of the Nine Values for Australian Schooling with Schwartz's ten values constructs, and the subsequent justification of this matching, were presented. In doing so, the first two research questions in the study were answered.

In section 5.2, the findings regarding the values orientations of the Grade 8 girls, including the ranking of these values as outlined in Chapter Four, are discussed. In doing so, the self-reported values orientations of the Grade 8 girls is further justified and analysed in relation to the first research question, and insight is provided into which values are represented in the National Framework. In section 5.3, the key findings surrounding the findings of the thematic analysis will be discussed. In section 5.4.1, the matching of the Nine Values for Australian Schooling and Schwartz's ten values constructs, are discussed, hence further addressing research question two. Following this, in section 5.4.2, the values orientations of the Grade 8 girls, as determined in Chapter Four and further discussed in section 5.2 of this Chapter, are matched, using the information in Table 4.3, to the Nine Values for Australian Schooling. This matching is discussed, hence providing further insight into both the first and second research question being addressed in this

study, and the overall aim of the research, which set out to determine which values were represented in the Nine Values for Australian Schooling as outlined in The National Framework for Values Education in Australian Schools (2005). Finally, in sections 5.5.1 and 5.5.2, the third research question – to what can these differences in values, if any, be attributed – is addressed by providing reasons for the key differences in the values of Grade 8 girls as determined by the PVQ and Schwartz's ten values constructs and the Nine Values for Australian Schooling, as outlined in the National Framework for Values Education in Australian Schools (2005).

## 5.2 VALUES ORIENTATIONS OF THE GRADE 8 GIRLS AS DETERMINED BY THE PVQ AND SCHWARTZ'S VALUES THEORY

As outlined in Chapter Four, the value that the Grade 8 girls most strongly identified with was the value Benevolence. This finding is relatively consistent with the research conducted by Tulviste & Tamm (2014). The strong identification with the value Benevolence is relatively consistent as in the research of Tulviste & Tamm it was found that adolescents, when ranking the values from the one which they most strongly identified with to least strongly identified with, that Benevolence was the value which they third most strongly identified with. The value Hedonism was the Grade 8 girls' second most strongly identified value, which was again the value that the adolescents most strongly identified with in the research of Tulviste & Tamm (2014). In fact, the five values that the Grade 8 girls most strongly identified with, Benevolence, Hedonism, Self-Direction, Stimulation and Universalism, from highest to lowest respectively, were consistent with the top five values identified with by the Grade 8 adolescents in the research of Tulviste & Tamm (2014) – being Hedonism,

Stimulation, Benevolence, Self-Direction and Universalism, from highest to lowest respectively. Similarly, the five values that the Grade 8 girls least strongly identified with – Conformity, Security, Achievement, Tradition and Power from highest to lowest respectively – were, therefore, also consistent with the values that the Grade 8s in Tulviste & Tamm's (2014) research identified least strongly with – Security, Achievement, Conformity, Tradition and Power, from highest to lowest respectively,. Therefore, this research confirms that the values orientations of the Grade 8 girls from a State High School in South East Queensland are in fact relatively consistent with the values orientations of other students of a similar age.

While the factors that may account for any differences in values between the Grade 8 girls and the Nine Values for Australian Schooling will be discussed in sections 5.4.1 and 5.4.2 of this Chapter, it is important to note that the findings from this research are also consistent with that of other research, in that, as this is a formative time regarding the values of adolescents, the values of the Grade 8 girls are therefore not consistent with the pan-cultural research into the values orientations of adults. This notion of the values of the Grade 8 girls still being in a formative stage is evident in the small range in the data. This explains why in the overall means there were no significantly strong identifications with any particular values or significantly weak identifications with any particular values, rather the girls responded that they were somewhere in the middle with regards to their identification with the values. This lack of conviction regarding a particular identification or orientation with any individual value suggests that the Grade 8 girls are still in a process of assessing to what extent they identify with individual values. This finding regarding the difference in values of adolescents and adults, and the formative period of values themselves, is of key importance regarding the matching

of the values of the Grade 8 girls with the Nine Values for Australian Schooling, as these values were predominantly developed by adults and, therefore, may not be consistent with the values orientations of adolescents (Tulviste & Tamm, 2014; Hofmann-Towfigh, 2007).

Also of importance was the finding that the values of the Grade 8 girls were relatively consistent with the values orientations of females in the research of Schwartz & Prince-Gibson (1998). In the research of Schwartz & Prince-Gibson (1998) it was found that females most strongly identified with the values constructs Universalism, Benevolence and Security, and least identified with Power, Tradition and Stimulation. While their research was conducted on adults, and therefore taking into account the fact that the values orientations of adults are different to those of adolescents, it can be said the values orientation of the Grade 8 girls are relatively consistent with the values orientations of females.

Therefore, the findings regarding the values orientations of the Grade 8 girls from the selected State High School in South East Queensland are relatively consistent with the values orientation of females and also more consistent with the value orientations of other adolescents who are the same age. This further supports the findings regarding the values orientations of the Grade 8 girls and, subsequently, increases the generalisability of the findings of this study.

Also, as stated in Chapter Three, there is a relationship between these values constructs which is circular in nature, and the pursuit of any one value may in fact be in direct conflict or concur with another value. The implications for this will be briefly discussed in relation to the current findings discussed previously.

According to Schwartz's theory, Benevolence, which was the value that the Grade 8 girls second most strongly identified with, is in direct contrast or

competition with the value Achievement, which was ranked as the value that the Grade 8 girls eighth most identified with. This further supports and validates the findings from the PVQ as these values directly compete with each other. Similarly, Hedonism, which the Grade 8 girls identified with second most strongly, is also in direct competition with the values Tradition which was ranked ninth and the value Conformity which was ranked sixth. Self-Direction, which was ranked third, is also in competition with the value Security which was ranked seventh and, finally, Universalism, ranked fifth, is in direct competition with the value Power which the Grade 8 girls least identified with. Therefore, by taking into consideration the circular nature of the values constructs and the manner in which they interact, further validity can be given to the findings regarding the values with which the Grade 8 girls most strongly and least strongly identified with. Through the previous analysis of the findings regarding the values orientations of the Grade 8 girls from the selected State High School in South East Queensland, the second research question, Is there a match between the values articulated in the Nine Values for Australian Schooling and those of contemporary young people, in this case a group of Grade 8 girls from one State High School in South East Queensland where Values Education is taught, as reported on the Schwartz PVQ, is addressed.

## 5.3 THEMATIC ANALYSIS

As a result of the thematic analysis of the National Framework for Values Education in Australian Schools (2005), which was conducted, three key themes emerged in the document that directly related to the research questions being addressed in this study. One of the key findings from the thematic analysis was firstly around the implicit

privileging of certain values throughout the Framework. This is of significant importance to this research as it provides key insights into which values are represented in the Framework and has found evidence to contradict the statement in the document that the Nine Values for Australian Schooling are 'not in any rank order or importance' (National Framework for Values Education in Australian Schools, 2005, p.4). Throughout this process it was found that three of the Nine Values for Australian Schooling, and two further counterparts of extended values, were in fact privileged throughout the document. This privileging occurred to a lesser extent across the values Care (of Care and Compassion), Respect, Fair Go and Understanding (of Understanding Tolerance and Inclusion), and to a very significant extent for the value Responsibility. This implicit privileging, particularly of the value Responsibility, sends a clear message to schools around which of the Nine Values for Australian Schooling are the most important and should subsequently be 'instilled' in adolescents and a core priority in schools. This finding was further supported by the matching of the values which is discussed in more detail in the next section of this Chapter. Similarly, the implicit intent behind the document which emerged through the theme of outcomes for students, evident in the Framework, further supported the concerns raised in much of the literature surrounding who gets to decide which values should and should not be taught, as it was both implicitly and explicitly found that the intent of the document was to influence students' social, emotional and educational decision making skills, and subsequently their personal values orientations.

Finally, and of key importance in relation to the third research question, was the finding that the document places both an explicit and implicit responsibility on schools and families in instilling the Nine Values for Australian Schooling in

students. Therefore, specifically in the case of this research, when examining why differences in the values orientations of the Grade 8 girls from the selected school and the Nine Values for Australian Schooling exists, the role of the site itself, as well as the influence of family, peers and the media, must be acknowledged. These influences, in relation to the third research question, will be addressed in section 5.5.

## 5.4 MATCHING OF THE VALUES

### 5.4.1 Matching of the Nine Values for Australian Schooling and Schwartz's ten values constructs

In order to address the overall aim of the study, and the first two research questions, Calling on Schwartz's ten values constructs as a conceptual framework for comparison, which values are reflected and foregrounded in the Nine Values for Australian Schooling as outline in the National Framework for Values Education in Australian Schools (2005) and is there a match between the values articulated in the Nine Values for Australian Schooling and those of a group of Grade 8 girls being schooled in one State High School in South East Queensland where Values Education is taught, as reported on the Schwartz PVQ, Schwartz's ten values constructs had to be matched with the Nine Values for Australian Schooling. The findings that occurred during this process were perhaps some of the most interesting outcomes from this research.

Firstly, it must be acknowledged that the matching of the two sets of values themselves proved challenging, mostly due to the broad nature of the definitions of the Nine Values for Australian Schooling, and the broad scope of each of Schwartz's

ten values constructs. This subsequently led to an overlap between some of the values. Also of importance is the finding that some of Schwartz's ten values constructs are not addressed in the Nine Values for Australian Schooling at all. In matching Schwartz's values construct Security with the Nine Values for Australian Schooling, it was difficult as the definition and concepts behind this value, as outlined by Schwartz, are very broad. Similarly, the additional exemplary values outlined in Figure 4.3a and Figure 4.3b present an even greater scope with regard to this value. This resulted in the value Security matching with not only Responsibility from the Nine Values for Australian Schooling, however potentially also having a far less substantial, yet possible, match with Understanding, Tolerance and Inclusion. However, upon examination of Schwartz's other values constructs it was evident that Understanding, Tolerance and Inclusion matched much more strongly with the values Benevolence and Universalism and was, therefore, not matched with Security. While this decision was validated by the five teachers, as discussed in Chapter Four, this disparity nonetheless, exists.

Also of particular difficulty to match to any of Schwartz's ten values constructs was the value Integrity from the Nine Values for Australian Schooling. Whilst it can clearly be seen that the value Integrity in relation to the definition provided in the National Framework for Values Education in Australian Schools (2005), which, in essence, includes the notion of 'doing the right thing' and being 'compliant' matches with the value Conformity due to its inclusion of self-discipline, being morally and ethically sound in decision making and actions etc. it was difficult to match due to the notion of Integrity itself. Integrity was difficult to match as it more commonly refers to the way in which values are enacted rather than being an actual value in itself (e.g. acting with integrity). Therefore, while the National Framework for

Values Education has included Integrity as one of the Nine Values for Australian Schooling (2005), it could be questioned whether Integrity is actually a value at all. Indeed, none of Schwartz's definitions of the ten values constructs or the broader descriptions, as outlined in Figure 4.3a or Figure 4.3b mention Integrity as a motivational value, again because one enacts on other values with Integrity. For example, if someone were to value Respect and demonstrated consistency between the way in which they spoke about that value and enacted on that value, they would then be demonstrating Integrity. The personal understandings which teachers bring to individual values, regardless of the definitions provided, can result in the values not necessarily being taught in the manner in which they were originally intended. However, as stated previously, the definition for Integrity, as provided in the Framework, does allow for it to be matched with Conformity and was similarly to the matching of Security and Responsibility, validated by the teachers.

Also, contributing to the difficulty in the matching were the broad definitions of the Nine Values for Australian Schooling and Schwartz's ten values constructs. These broad definitions resulted in there being significant overlap between the values Understanding, Tolerance and Inclusion, and both Universalism and Benevolence. While Schwartz acknowledges that it can be difficult to distinguish between one value construct and the next, which can be seen in the circular nature of the values in Figure 2.5, and indeed Benevolence and Universalism fall next to each other in this structure, the very broad nature of this individual 'value' as defined by the Framework, resulted in it clearly matching with both. This, in essence, means that it could be said that there are indeed more than Nine Values for Australian Schooling.

While there were some difficulties with the matching, it is also important to note that some values matched very easily. For example, Tradition and Respect

matched relatively easily, as did Care and Compassion and Honesty and Trustworthiness with Benevolence, Fair Go with Universalism, Achievement with Doing Your Best, and Self-Direction with Freedom. Even though, on the surface, Self-Direction and Freedom do not appear to match, when looking at Figure 4.3a it can clearly be seen that this is not a difficult link.

Another finding of key interest around the matching was the finding that not all of Schwartz's ten values constructs were represented in the Nine Values for Australian Schooling. The research found that the values Power, Hedonism and Stimulation did not actually match with any of the Nine Values of Australian Schooling. Therefore, while it must be acknowledged that these are in fact values which motivate people in terms of their behaviour, their omission from school curriculum seems to imply that schools see these values seen as 'negative' values and have subsequently determined that they should not be taught. This finding is echoed in much of the research discussed in Chapter Two which questions who chooses what values should and should not be taught to students. While it has therefore been found, through the matching, that there are some values which people hold which are not addressed in the Nine Values for Australian Schooling (because, presumably, these values are negative), on closer examination this does not mean the values themselves are not held by Grade 8 girls. For example, when looking at the value Power as outlined in Schwartz's ten values constructs, this incorporates both the values of Social Recognition and Preserving Public Image. Both of these values, when motivating individuals to act in particular ways, especially in the professional realm, could be deemed as positive traits. Indeed, an employee who is concerned with being socially recognised could be perceived as appropriately ambitious and one who wants to preserve his/her public image, conscious of not doing anything which

will bring the employer or oneself into disrepute. Similarly, in a world which constantly looks towards innovation, do we not want our students to be 'daring' as is encapsulated in the value Stimulation? This exclusion of some of Schwartz's values constructs is mirrored by an obvious privileging of both the values Benevolence and Universalism, both of which match with many of the Nine Values for Australian Schooling. Subsequently, this sends clear messages to schools and students around what values are 'positive' and those they should identify with and should be taught.

Therefore, the message that is sent to schools, teachers and students is that the values Benevolence and Universalism are 'positive' values which students should identify with, similarly, the values Security, Conformity, Tradition, Self-Direction and Achievement, and that the values of Power, Hedonism and Stimulation are 'negative' values that girls, in essence, should not identify with. Future research might further focus on the gendered impact of the promotion of some values to girls (e.g. conformity) and the omission of values such as Power, especially on girls. Additionally, this finding further supports the notion, as discussed in Chapter Two, that the values from the Framework are primarily 'white Judeo-Christian' values. This finding adds further weight to the argument, raised in much of the research and discussed in Chapter Two, around who chooses what values should be taught in schools and, more importantly in this case, should not be taught in schools. In fact, this research has found that while some values are privileged over others, of indeed more concern is the fact that some values which Schwartz has found that people identify with, and indeed in the case of this study the Grade 8 girls themselves identify strongly with, are not addressed at all in the Framework at all. This implicit omission of such values and privileging of others has resulted in values which do not necessarily represent all of Australia, or the values of adolescents. In fact, some

might argue there is a 'hidden curriculum' implicit in the teaching of some values over others, further adding to the argument as stated previously, and prevalent throughout the literature, around who gets to choose which values should and should not be taught within schools (Jones, 2009; Tudball, 2007).

### 5.4.2 Matching of the values orientations of the Grade 8 girls and the Nine Values for Australian Schooling

Having ascertained the values orientations and matched Schwartz's ten values constructs to the Nine Values for Australian Schooling, conclusions can be drawn regarding the extent to which the values orientations of the Grade 8 girls match with the Nine Values for Australian Schooling, hence answering research sub-question two.

The table below summarises the matches between the values orientations of the Grade 8 girls and their rank and the Nine Values for Australian Schooling.

Table 5.4 – Values orientations of the Grade 8 girls from most strongly identified with through to least, matched against the Nine Values for Australian Schooling.

| **Values orientations of the Grade 8 girls in order from highest to lowest** | **Nine Values for Australian Schooling** |
|---|---|
| Benevolence | Care and Compassion |
| | Honesty and Trustworthiness |
| | Understanding, Tolerance and Inclusion |

| | |
|---|---|
| Hedonism | Nil |
| Self-Direction | Freedom |
| Stimulation | Nil |
| Universalism | Understanding, Tolerance and Inclusion<br>Fair Go |
| Conformity | Integrity |
| Security | Responsibility |
| Achievement | Doing Your Best |
| Tradition | Respect |
| Power | Nil |

While there is a match between the values orientations of the Grade 8 girls and the values Care and Compassion, Honesty and Trustworthiness and Understanding, Tolerance and Inclusion, from the Nine Values for Australian Schooling, there is not a strong match with the values orientations of the Grade 8 girls and the values Respect, Doing Your Best and Responsibility. Similarly, as discussed previously, as this was found to be one of the values which are privileged, there is a strong alignment between both sets of values. Similarly, as the Grade 8 girls third most strongly identified with the value Self-Direction, there is also a strong match between the values orientations of the girls and the value Freedom. Finally, when looking at the top five values that the Grade 8 girls most strongly identify with, the value Universalism, ranked fifth, and also a privileged value, has resulted in a second match with the value Understanding, Tolerance and Inclusion, as well as Fair Go.

However, on closer examination of the table, the extent to which there is a strong match, generally, between the values orientations of the Grade 8 girls and the Nine Values for Australian Schooling, is weakened by the Grade 8 girls identifying with both Hedonism, ranked second, and Stimulation, ranked third, as neither of these values match with any of the Nine Values for Australian Schooling. Similarly, it can be said that there is not a strong match between the values orientations of the Grade 8 girls and the values Integrity, Responsibility, Doing Your Best and Respect, from the Nine Values for Australian Schooling. This can be said, as these four values were matched with the values Conforming, Security, Achievement and Tradition, respectively, from the sixth strongest identified with through to the ninth strongest identified with.

Therefore, this research has found that there is a match between the values orientations of the Grade 8 girls and some of the Nine Values for Australian Schooling – including Understanding Tolerance and Inclusion, Care and Compassion, Honesty and Trustworthiness, Freedom and Fair Go. In contrast, there was not a strong match between the values orientations of the Grade 8 girls and the values Integrity, Responsibility, Doing Your Best and Respect, as these were matched with values that the Grade 8 girls did not strongly identify with. The differences in these values in relation to these matches will be discussed in more detail in the next section of this document, hence addressing the third research question and outlining to what these differences in values, if any, can be attributed.

## 5.5 INFLUENCES ON THE VALUES ORIENTATIONS OF THE GRADE 8 GIRLS IN RELATION TO THE MATCHING

### 5.5.1 Influence of the school site and its Values Education program

As found through the thematic analysis of the National Framework and the emergence of the theme roles and responsibilities, specifically in relation to the role and responsibility of the school, it is a core responsibility of the school to instil the Nine Values for Australian Schooling in its students. Therefore, the site itself must be addressed as a potential influencing factor with regard to the differences in values that exists between the Grade 8 girls from the selected school and the Nine Values for Australian Schooling. The school that was selected, while being a relatively new school, only two years old at the time the research was conducted, has committed to a Values Education program. This program, similar to the those discussed in Chapter Two, has adopted a 'two-pronged' approach to its Values Education program with it being both a 'cross-curricular' theme used as a classroom management tool and also within subject content and, secondly, explicit space is provided within the curriculum, through the school's pastoral care program, to explicitly teach students 'values'.

One of the values which this school has adopted is the value Respect, which interestingly was one of the Nine Values for Australian Schooling, with which it was identified that there was not a match with the values orientations of the Grade 8 girls. Similarly, the value Doing Your Best, has been adopted as a core value of the school with the inclusion of the value 'Quality Learning' as one of its core values; however, as stated previously, this research has found that there was not a strong match between the values orientations of the Grade 8 girls and the value Doing Your Best from the Nine Values for Australian Schooling.

This key difference between the values orientations of the Grade 8 girls and the Nine Values for Australian Schooling may be understood due to the nature of the age

of the site. In addition to this being a relatively new State High School, students have come from a range of primary schools to attend this school. While this State High School currently begins at Grade 7, as this research was conducted before Education Queensland's 2015 'Flying Start' reform, many students chose not to start at the school until Grade 8 and finish Grade 7 at their primary school. Therefore, while some of the Grade 8 girls in the study had been at the school for close to two years before this research was conducted, for some it was only their first year at the school. Similarly, the diversity of the primary schools from which the Grade 8 girls had come was staggering, with the girls being from over 30 different primary schools. It must also be stated at this point, that the extent to which these 30 different primary schools deliver Values Education programs, the robust nature of their programs or the efficacy of their delivery, is unknown. As it has been recognised that the skill of the teacher in delivering a Values Education program is paramount to the success of that program, if the program was not implemented effectively in the primary school, or indeed for those students who started at the school in Grade 7, in their first year at the State High School in South East Queensland, then the effect of the program in influencing the Grade 8 girl's values, could be significantly diminished.

Similarly, as a result of the newness of the school itself, it could be assumed that the Values Education programs in place at the school are also new and yet to be reviewed and refined to a level where the programs themselves and the delivery are of a high quality. Similarly, with this being a relatively new school, perhaps, as suggested by Brown et al. (2006), this school has initially set its values base merely as a necessity in order to compete for students and market themselves and that, in fact, this values base is yet to live and breathe at the site. Therefore, the motivation behind the school's implementation of a Values Education program could be brought

into question and, subsequently, the efficacy of this program could indeed be compromised.

The age of the Grade 8 girls could also contribute to the lack of consistency that is emerging in these results, a theory which is also supported by the research of Hofmann-Towfigh (2007) who measured the change in values of students across the course of one school year. Also using the Schwartz PVQ, students from six different schools were first tested at the start of the school year, and then again at the end. One of the main findings from this research was that while students began the study holding with high regard different values constructs that altered over the course of the year, two of the largest influences were age and gender. This finding would possibly support the lack of consistency as the values of the Grade 8 girls could indeed be in a state of flux as a result of the many influencing factors discussed previously. Therefore, the values orientations of the Grade 8 girls at the time in which the questionnaire was conducted could be very different to if the questionnaire were conducted later in the school year.

This being said, however, another contributing factor to the lack of identification by the Grade 8 girls with the value Respect, could be that the diversity at the site is limited. This school has a predominantly white Anglo-Saxon student population with only a small number of students who were born in another country or who have a language background other than English. Currently, there are only approximately 3% of students who have a language background other than English, and the majority of students who were not born in Australian are from Pacific Island Nations, with this only being approximately 2%, many of whom are also included as students from non-English speaking backgrounds. Similarly, the percentage of

students who identify as being either Aboriginal or Torres Strait Islander is approximately 3%.

Also, while the relationship between religiosity and values was discussed in Chapter Two, in order to focus this research specifically on determining if there was a match between the value of Grade 8 girls from the selected State High School and the Nine Values for Australian Schooling, this was not explored. This will, however, be discussed in further detail in Chapter Six, as a possible area for future study. Therefore, with such a limited number of students from culturally and ethnically diverse backgrounds at the school, it could be said that the majority of students from this school have limited exposure to other cultures at school on a day-to-day basis. Also, as can be seen in the school's curriculum documents, while History and Geography is taught, Civics and Citizenship is not. Therefore, it could be said that students may not have been given a concerted opportunity to develop their understanding of what it means to respect others.

### 5.5.2 Influence of parents, family, peers, media, communication and technology

As discussed in Chapter Two, The Social Development Model (Catalano and Hawkins, 1996, 2002) theorises that adolescents learn both pro-social and anti-social behaviours not only from their family, school and community organisations, but also socialising agents such as peers. The role of family (as well as peers and the media to a lesser extent) in influencing the values orientations of students, was also found, through the thematic analysis of the document, to be a latent theme throughout the National Framework. Therefore, it can be said that the values of the Grade 8 girls are influenced by a wide range of sources, including parents, family, peers, media,

communication and technology. While possibly just indicating a moral panic, some media suggest that there is an alarming increase in binge drinking, self-harm, body image, eating disorders, and depression amongst adolescent girls (Miller, 2009; Rowan, Gauld, Cole-Adams & Connolly, 2007). This claim is supported by the Australian Bureau of Statistics article on Australian Social Trends – Risk Taking by Young People (2008) which outlines that young people can be negatively influenced by their peers which can have harmful impacts on their own health. While identifying with the value Hedonism, which was the value which the Grade 8 girls second most strongly identified with, does not directly lead to any of the above risk taking behaviours, there is increased pressure on adolescent girls, as well as constant messages in the media, to behave and think in what some might consider hedonistic ways.

Therefore, it can be argued that perhaps this strong identification with the value Hedonism, which does not match with any of the Nine Values for Australian Schooling, is merely as a result of the pressures faced by adolescent girls today. However, as Values Education programs must clearly and explicitly acknowledge the balance between 'public morality and citizenship' and 'personal values and life commitments' (Hill, 2004), is it perhaps that the personal values of the Grade 8 girls are different to those that the school would state are publically appropriate for them as citizens? The importance of students drawing the connection between what is 'publically appropriate and what they actually value, is paramount to the 'success' of a Values Education program as the research suggests there is a distinct relationship between the importance of values not only for the individual, but also for society.

## 5.6 CONCLUSION

In conclusion, having analysed the values orientations of the Grade 8 girls, as determined by their responses to the Schwartz PVQ, these responses were discussed in relation to the other research conducted using the PVQ. It was found that the responses of the Grade 8 girls and their values orientations were in line with the pan-cultural research conducted by Schwartz in relation to the values orientation of females, as well as other research into the values orientation of adolescents. This finding further validated the responses of the Grade 8 girls to the PVQ. In doing this, research sub-question one, what are the values orientations of Grade 8 girls from the selected State High School in South East Queensland, was addressed.

Also discussed were the findings from the process undertaken when matching Schwartz's ten values constructs and the Nine Values for Australian Schooling as detailed in Table 4.3, as well as the key conclusions from the thematic analysis of the National Framework for Values Education in Australian Schools. Both of these processes found that in fact not all of Schwartz's ten values constructs were represented in the Nine Values of Australian Schooling, and that some were represented in more than one of Schwartz's ten values constructs due to the broad definitions for the Nine Values for Australian Schooling and the nature of Schwartz's ten values constructs. This finding acknowledged that there was a significant privileging of some values, specifically Understanding, Tolerance and Inclusion, over others in the Nine Values for Australian Schooling, as found through the matching with this also being supported by the thematic analysis findings that Understanding was privileged, along with Care, Respect and Fair Go, and to a very

significant extent, throughout the document, the value Responsibility. Also found, specifically through the matching, was the fact that some of Schwartz's ten values constructs, namely Hedonism, Stimulation and Power, were not represented at all in the Nine Values for Australian Schooling. This implicitly sends a message to schools, teachers and students about which values they should identify with and which values they should not. This finding also adds further weight to the argument, which is a common theme in Values Education literature, around who gets to choose which values are and, in this case, are not taught in schools.

Having acknowledged and discussed the process, and indeed the difficulty with the matching of Schwartz's ten values constructs and the Nine Values for Australian Schooling, the values orientations of the Grade 8 girls were then subsequently matched to the Nine Values for Australian Schooling as outlined in the National Framework for Values Education in Australian Schools (2005) using Table 4.3. In doing so, research question two, to what extent is there a match between Schwartz's ten values constructs and the Nine Values for Australian Schooling as outlined in The National Framework for Values Education for Australian Schools (2005), was addressed. Subsequently, this matching was reflected upon in relation to the self-reported values orientations of the Grade 8 girls in response to the PVQ. While there was a strong match between the values orientations of the Grade 8 girls and the values Care and Compassion, Honesty and Trustworthiness, Understanding, Tolerance and Inclusion, and Freedom from the Nine Values for Australian Schooling, this match was somewhat weakened due to the strong identification of the Grade 8 girls with the values Hedonism and Stimulation, as these values did not match with any of the Nine Values for Australian Schooling. Similarly, it was found that there was not a strong match with the values orientations of the Grade 8 girls and

the values Integrity and Responsibility, and to an even lesser extent with the values Doing Your Best and Respect from the Nine Values for Australian Schooling. In doing so, key insight was provided into which values are reflected in the Nine Values for Australian Schooling, as outlined in the National Framework for Values Education in Australian Schools (2005), and if these match with the values of contemporary young people, specifically Grade 8 girls in one State High School school. Finally, in addressing research question three, to what can these differences, if any, be attributed, two specific areas were discussed as a result of the theme roles and responsibilities which emerged throughout the thematic analysis of the Framework. This outlined the role of the site itself, including its motivation in establishing a Values Education program, being a relatively new school, as well as the influence of parents, family, peers, friends and the media, were examined as influencing factors on the key differences in the values orientations of the Grade 8 girls and those presented in the National Framework.

# Chapter 6: Conclusions

## 6.1 INTRODUCTION

This research set out to determine which values are represented in the National Framework for Values Education in Australian Schools (2005) by examining the match or mismatch between one group of Grade 8 girls' responses to the Schwartz PVQ. The research involved matching the girls' values as identified through Schwartz's ten values theory and ten values constructs with the Nine Values for Australian Schooling and determining to what these differences, if any, can be attributed.

In Chapter One of this document, the significance of the research, an overview of how the research was to be conducted, and the aim of the study and the research questions being addressed in this study were outlined. Chapter Two reviewed the literature surrounding Values Education, and Chapter Three outlined the methodology that was adopted and the research design. Three research questions were addressed: firstly, calling on Schwartz's ten values constructs as a conceptual framework for comparison, which values are reflected and foregrounded in the Nine Values for Australian Schooling as outline in the National Framework for Values Education in Australian Schools (2005)? Secondly, is there a match between the values articulated in the Nine Values for Australian Schooling and those of contemporary young people, particularly a group of Grade 8 girls from one State High School in South East Queensland where Values Education is taught, as reported

on the Schwartz PVQ? And thirdly, to what can these differences in values, if any, be attributed?

Responses to these three research questions have been addressed and discussed in Chapter Four and Five of this document. In this Chapter, the implications of this research will be discussed, as well as possible avenues for further research in order to extend the study.

As concluded in Chapter Five, the Discussion, there is not a strong match between the values orientations of the Grade 8 girls from the State High School in South East Queensland, and particularly the values Respect and Doing Your Best, with the Nine Values for Australian Schooling. In essence, the values of these Grade 8 girls from the State High School are not strongly reflected in the Nine Values for Australian Schooling. This finding was substantiated by first ascertaining the values orientations of the Grade 8 girls, using the PVQ. The findings of this were that the Grade 8 girls most strongly identified with the values Benevolence, Hedonism, Self-Direction, Stimulation and Universalism, and least identified with the values Power, Tradition, Achievement, Security and Conformity. These findings are consistent with other research using the PVQ.

Having conducted a thematic analysis of the National Framework for Values Education in Australian Schools, as well as matching Schwartz's ten values constructs to the Nine Values for Australian Schooling, a range of findings regarding the privileging and omission of certain values were discussed in Chapter Five, also providing insight into which values are represented in the National Framework. Following this, the extent to which the values orientations of the Grade 8 girls matched with the Nine Values for Australian Schooling was outlined and, subsequently, reasons for how the previously discussed differences could be

understood, such as the influence of peers, family and the media, as well as the influence of the school site itself and its motivations in establishing a Values Education program, were outlined, in relation to themes which emerged in the thematic analysis of the document.

Therefore, in summary and to succinctly address research questions one and two, calling on Schwartz's ten values constructs as a conceptual framework for comparison, which values are reflected and foregrounded in the Nine Values for Australian Schooling as outline in the National Framework for Values Education in Australian Schools (2005) and Is there a match between the values articulated in the Nine Values for Australian Schooling and those of a group of Grade 8 girls being schooled in one State High School in South East Queensland where Values Education is taught, as reported on the Schwartz PVQ, the study has found that while is there was a match between the values orientations of the Grade 8 girls from the selected State High School and some of the Nine Values for Australian Schooling (2005) as outlined in the Framework, there was not a strong match between the values orientations of the Grade 8 girls and the values Respect, Doing Your Best, and Responsibility. Therefore, when answering which values are reflected in the Nine Values for Australian Schooling and the Framework, it can be said that it is not necessarily the values of contemporary young people, and in this specific case, Grade 8 girls from the State High School.

In response to the first and second research questions, calling on Schwartz's ten values constructs as a conceptual framework for comparison, which values are reflected and foregrounded in the Nine Values for Australian Schooling as outline in the National Framework for Values Education in Australian Schools (2005) and is there a match between the values articulated in the Nine Values for Australian

Schooling and those of a group of Grade 8 girls being schooled in one State High School in South East Queensland where Values Education is taught, as reported on the Schwartz PVQ, this study has found that there was also not a strong match between the two sets of values, with some of the Nine Values for Australian Schooling subsequently being privileged and that other values from Schwartz's ten values constructs were completely omitted from the Framework. The values which were omitted from the Nine Values for Australian Schooling were Power, Hedonism and Stimulation. This implicit omission and privileging of values subsequently sends a clear message to schools around which values are positive and should be taught in schools, and which are negative and should not be taught in schools. Therefore, when addressing the overall aim of the research regarding which values are reflected in the framework, taking into consideration that these values which have been omitted are deemed to be 'universal', the research has found that the values which are reflected in the Nine Values for Australian Schooling are not necessarily the values of all Australians.

Finally, when addressing the last research question, to what can these similarities and differences in values be attributed, this study has found that there were key influencing factors which can be attributed to these differences in values. Specifically, with regard to the differences in the values orientations of the Grade 8 girls and the Nine Values for Australian Schooling, these included the role and motivations of the school itself in both establishing and implementing a Values Education program and in instilling the Nine Values for Australian Schooling in students, as well as the impact of family, parents, peers and the media on influencing the values orientations of the Grade 8 girls.

## 6.2 IMPLICATIONS AND RECOMMENDATIONS FOR FURTHER RESEARCH

One of the key implications of these findings is around the amount of time which has passed sing the National Framework for Values Education in Australian Schools (2005) was introduced. As the document is nearly a decade old and it is more than a decade since the development of the 2003 Values Education Study and the national consultation of the draft framework, it is perhaps timely that this document be reviewed to ensure that it is meeting the needs of schools and their students. Similarly, as discussed in both Chapter One and Chapter Two of this document, indeed the relevance of the Nine Values for Australian Schooling themselves should also investigated as it was found that there were certain values in the National Framework for Values Education in Australian Schools (2005) which, upon matching with Schwartz's ten values constructs, were privileged and certain values which were omitted. The revisiting of current Values Education programs is significant at this time considering the values of contemporary young people, specifically Grade 8 girls in the one State High School, were not strongly reflected in the Nine Values for Australian Schooling as outlined in the National Framework for Values Education in Australian Schools (2005).

As a result of the findings of this study it can be determined that more research in this field is necessary. Firstly, as acknowledged in Chapter Three of this document, the main limitation of this research is the lack of transferability of this study. As the study was only conducted at one site, it cannot be assumed that the results of the PVQ, as outlined in Chapter Four, are indicative of the values orientations of all Grade 8 girls. Similarly, in reviewing the Framework for Values Education in Australia (2005), it would be important to ascertain the values of

students of both genders and from a wide variety of ages. Therefore, it would firstly be suggested that further research be conducted and include both genders and students across a wide range of year levels and schools in order to gain more transferable and generalised results.

In addition, it might be useful to take a deeper dive into differences in values between and amongst Grade 8 girls. For example, background information regarding the girls' socio-cultural backgrounds, their religious affiliations or whether students are school leaders, or even information around their academic performance, would provide greater insight into the individual results from the PVQ and, subsequently, the overall mean scores for each of the values orientations. This information could subsequently be analysed to provide further insight into both the values of Grade 8 girls and whether current Values Education programs meet the values identified by some girls more than others. As can be seen, while there are areas in which further research could be conducted in order to provide greater insight into differences between various Grade 8 girls' values, the main avenue in which further research could be conducted is to ensure greater transferability of the study and, subsequently, gain both more generalisable and more nuanced data. Similarly, additional research into the efficacy of the Nine Values for Australian Schooling and, in essence, the National Framework for Values Education in Australian Schools (2005) on influencing students' values orientations would provide valuable information to schools to assist in delivering these programs.

Finally, one of the key implications found in this research is around the implicit privileging of some values and the omission of other values from the Nine Values for Australian Schooling. This finding could be further investigated by interviewing parents, schools, teachers and students regarding their 'perceived relevance' of the

Nine Values for Australian Schooling. The findings of this study provide further weight to the argument, commonly discussed in Values Education literature, about who gets to choose which values should and should not be taught, and in what social, political and cultural context these decisions are made. Therefore, this research has found that the National Framework for Values Education in Australian Schools (2005) itself, requires a significant review.

## 6.3 CONCLUSION

This research has found, through thematic analysis, and the matching of the Nine Values for Australian Schooling and Schwartz's ten values constructs, that the National Framework for Values Education in Australian Schools (2005) and the Nine Values for Australian Schooling indeed contain a 'hidden curriculum' which has implicitly privileged and omitted certain values. This latent privileging and omission of values within the document subsequently sends a message to schools, teachers and students around what are 'positive' values that should be taught and identified with and what are 'negative' values that students should not identify with. This is further supported by the finding that there were differences between the values orientations of the Grade 8 girls from the State High School and those represented in the Framework. In conclusion, when examining which values are represented in the National Framework for Values Education in Australian Schools (2005) and the Nine Values for Australian Schooling, the research has found that it is not necessarily the values of all Australians that are represented, or the values of contemporary Grade 8 girls.

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# Appendices

### Appendix A – Schwartz Portrait Values Questionnaire – Female

Person Profiles IVF

Here we briefly describe some people. Please read each description and think about how much each person is or is not like you. Put an X in the box to the right that shows how much the person in the description is like you.

| | **HOW MUCH LIKE YOU IS THIS PERSON?** | | | | | |
|---|---|---|---|---|---|---|
| | **not like me at all** | **not like me** | **a little like me** | **some-what like me** | **like me** | **very much like me** |
| 1. Thinking up new ideas and being creative is important to her. She likes to do things in her own original way. | ☐ | ☐ | ☐ | ☐ | ☐ | ☐ |
| 2. It is important to her to be rich. She wants to have a lot of money and expensive things. | ☐ | ☐ | ☐ | ☐ | ☐ | ☐ |
| 3. She thinks it is important that every person in the world be treated equally. She believes everyone should have equal opportunities in life. | ☐ | ☐ | ☐ | ☐ | ☐ | ☐ |
| 4. It's very important to her to show her abilities. She wants people to admire what she does. | ☐ | ☐ | ☐ | ☐ | ☐ | ☐ |
| 5. It is important to her to live in secure surroundings. She avoids anything that might endanger her safety. | ☐ | ☐ | ☐ | ☐ | ☐ | ☐ |
| 6. She thinks it is important to do lots of different things in life. She always looks for new things to try. | ☐ | ☐ | ☐ | ☐ | ☐ | ☐ |
| 7. She believes that people should do what they're told. She thinks people should follow rules at all times, even when no-one is watching. | ☐ | ☐ | ☐ | ☐ | ☐ | ☐ |
| 8. It is important to her to listen to people who are different from her. Even when she disagrees with them, she still wants to understand them. | ☐ | ☐ | ☐ | ☐ | ☐ | ☐ |
| 9. She thinks it's important **not** to ask for more than what you have. She believes that people should be satisfied with what they have. | ☐ | ☐ | ☐ | ☐ | ☐ | ☐ |
| 10. She seeks every chance she can to have fun. It is important to her to do things that give her pleasure. | ☐ | ☐ | ☐ | ☐ | ☐ | ☐ |
| 11. It is important to her to make her own decisions about what she does. She likes to be free to plan and to choose her activities for herself. | ☐ | ☐ | ☐ | ☐ | ☐ | ☐ |
| 12. It's very important to her to help the people around her. She wants to care for their well-being. | ☐ | ☐ | ☐ | ☐ | ☐ | ☐ |

| | HOW MUCH LIKE YOU IS THIS PERSON? | | | | | |
|---|---|---|---|---|---|---|
| | **not like me at all** | **not like me** | **a little like me** | **some-what like me** | **like me** | **very much like me** |
| 13. Being very successful is important to her. She likes to impress other people. | ☐ | ☐ | ☐ | ☐ | ☐ | ☐ |
| 14. It is very important to her that her country be safe. She thinks the state must be on watch against threats from within and without. | ☐ | ☐ | ☐ | ☐ | ☐ | ☐ |
| 15. She likes to take risks. She is always looking for adventures. | ☐ | ☐ | ☐ | ☐ | ☐ | ☐ |
| 16. It is important to her always to behave properly. She wants to avoid doing anything people would say is wrong. | ☐ | ☐ | ☐ | ☐ | ☐ | ☐ |
| 17. It is important to her to be in charge and tell others what to do. She wants people to do what she says. | ☐ | ☐ | ☐ | ☐ | ☐ | ☐ |
| 18. It is important to her to be loyal to her friends. She wants to devote herself to people close to her. | ☐ | ☐ | ☐ | ☐ | ☐ | ☐ |
| 19. She strongly believes that people should care for nature. Looking after the environment is important to her. | ☐ | ☐ | ☐ | ☐ | ☐ | ☐ |
| 20. Religious belief is important to herm. She tries hard to do what her religion requires. | ☐ | ☐ | ☐ | ☐ | ☐ | ☐ |
| 21. It is important to her that things be organized and clean. She really does **not** like things to be a mess. | ☐ | ☐ | ☐ | ☐ | ☐ | ☐ |
| 22. She thinks it's important to be interested in things. She likes to be curious and to try to understand all sorts of things. | ☐ | ☐ | ☐ | ☐ | ☐ | ☐ |
| 23.She believes all the worlds' people should live in harmony. Promoting peace among all groups in the world is important to her. | ☐ | ☐ | ☐ | ☐ | ☐ | ☐ |
| 24. She thinks it is important to be ambitious. She wants to show how capable she is. | ☐ | ☐ | ☐ | ☐ | ☐ | ☐ |
| 25. She thinks it is best to do things in traditional ways. It is important to her to keep up the customs she has learned. | ☐ | ☐ | ☐ | ☐ | ☐ | ☐ |
| 26. Enjoying life's pleasures is important to her. She likes to 'spoil' herself. | ☐ | ☐ | ☐ | ☐ | ☐ | ☐ |
| 27. It is important to her to respond to the needs of others. She tries to support those she knows. | ☐ | ☐ | ☐ | ☐ | ☐ | ☐ |
| 28. She believes she should always show respect to her parents and to older people. It is important to her to be obedient. | ☐ | ☐ | ☐ | ☐ | ☐ | ☐ |
| 29. She wants everyone to be treated justly, even people she doesn't know. It is important to her to protect the weak in society. | ☐ | ☐ | ☐ | ☐ | ☐ | ☐ |

| | HOW MUCH LIKE YOU IS THIS PERSON? | | | | | |
|---|---|---|---|---|---|---|
| | **not like me at all** | **not like me** | **a little like me** | **some-what like me** | **like me** | **very much like me** |
| 30. She likes surprises. It is important to her to have an exciting life. | ☐ | ☐ | ☐ | ☐ | ☐ | ☐ |
| 31. She tries hard to avoid getting sick. Staying healthy is very important to her. | ☐ | ☐ | ☐ | ☐ | ☐ | ☐ |
| 32. Getting ahead in life is important to her. She strives to do better than others. | ☐ | ☐ | ☐ | ☐ | ☐ | ☐ |
| 33. Forgiving people who have hurt her is important to her. She tries to see what is good in them and not to hold a grudge. | ☐ | ☐ | ☐ | ☐ | ☐ | ☐ |
| 34. It is important to her to be independent. She likes to rely on herself. | ☐ | ☐ | ☐ | ☐ | ☐ | ☐ |
| 35. Having a stable government is important to her. She is concerned that the social order be protected. | ☐ | ☐ | ☐ | ☐ | ☐ | ☐ |
| 36. It is important to her to be polite to other people all the time. She tries never to disturb or irritate others. | ☐ | ☐ | ☐ | ☐ | ☐ | ☐ |
| 37. She really wants to enjoy life. Having a good time is very important to her. | ☐ | ☐ | ☐ | ☐ | ☐ | ☐ |
| 38. It is important to her to be humble and modest. She tries not to draw attention to herself. | ☐ | ☐ | ☐ | ☐ | ☐ | ☐ |
| 39. She always wants to be the one who makes the decisions. She likes to be the leader. | ☐ | ☐ | ☐ | ☐ | ☐ | ☐ |
| 40. It is important to her to adapt to nature and to fit into it. She believes that people should not change nature. | ☐ | ☐ | ☐ | ☐ | ☐ | ☐ |